

TIGHTWIRE



Jane Billings '80

PRISON FOR WOMEN
MARCH // APRIL '80

EDITORIAL

It seems recently large numbers of leaflets and press releases, by, and for, women, have been coming to the Tightwire desk. Until recently it seemed all women were prepared to do was talk about the injustices. Three women in Seattle have taken a radical stand to sexist billboards. They have been defacing them. Unfortunately, they were caught, and arrested: charged with property destruction. They now face criminal proceedings. I suppose I feel the unfortunate thing is their arrest. It seems to me the only stand that can be taken is criminal. I guess, lately, it seems women once again are trying to change attitudes rather than laws. For the past thirty years we have been trying to do that to no avail. As long as laws give us little or no control over our own destiny, we can expect racist, sexist billboards. Women should be combatting this battle, not only militarily by defacing the property, but practically, by initiation of legislation prohibiting sexism.

I have become very impatient with the women's movement lately - talk, talk, talk. I think the Seattle women are right on. They are really the fighting force because they took a stand and now, undoubtedly, are faced with fines or imprisonment. I would like to urge women everywhere to take a stand against sexism. One way is boycott. Boycott companies that use sexism as an advertising tool. Levis, for example, are being boycotted by all the affiliates of the National Action Committee On The Status Of Women. The second is to prepare briefs and appear before the National Committee on Sexism and Advertisement. Considering we are over fifty per cent of the total population in Canada, and there are well over one million member of N. A. C., it's time we started accomplishing just a little more.

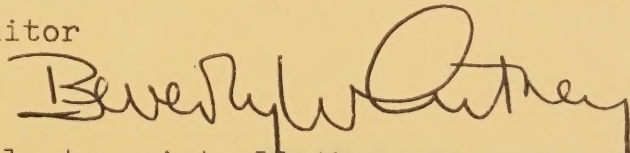
Fanatical right wing women, like Anita Bryant must be stopped. Women hiding behind the veneer of Pro-life on abortion issues must be stopped. These women are dangerous and will influence their children, creating yet another generation of attitude forcing and/or supporting male supremacy. No one should be allowed to have the right to legislate what we can do with our own bodies and our own lives.

In Vancouver, the feminist group Women Against Violence Against Women has completed an extensive research program dealing with pornography and violence as a feminist issue. In the upcoming May - June issue of Tightwire their report will be published.

Also, Clara Frazer, of Seattle, a long time community activist and feminist is fighting Seattle City Lights. Gloria Steinem says "this is the test case of the '80's". Already, the support of the Frazer case is building nation wide.

I hope you find this issue of Tightwire interesting and informative.

Editor



P. S. We regret that we were not able to print all the poetry and articles that we received, but our publication has now been limited to seventy pages.

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Women Back Into Stelco Committee
c/o USWA Local 1005
1031 Barton Street East
Hamilton Ontario L8L 3E3
January 12, 1980

Dear Sisters,

Some of you may be aware of the campaign to force the Steel Co. of Canada in Hamilton (and Edmonton) to hire women. The campaign was initiated by Cec Taylor, president of United Steelworkers Local 1005, the union which represents the 12,800 production workers at the main Stelco Hamilton plant.

The campaign has been successful in forcing Stelco to begin hiring women. Three were hired immediately after our press conference in October, and two more since then. But to ensure that Stelco continues to hire women, and that large numbers of women are hired by Stelco, we are continuing our campaign. We have taken up the demand, passed by the recent Ontario Federation of Labour convention; "Stelco, Hire 10% women Now!". This is based on Stelco's figure that 10% of the applicants have been women.

There are many significant things about our campaign. We have received support from many unions, including locals which are 100% men. This is a reflection, I believe, of the positive changes going on in the union movement. Unions are far more prepared than ever before to fight for the rights of women. Our campaign also reflects changes in the women's movement. Ten years ago, the job struggles centered on women's rights to non-traditional professional jobs such as university professor, doctor, business executive. Now, there is a shift in focus towards non-traditional working class jobs such as welder general labourer, machinist. These later jobs are ones that are potentially available to many more women than the professional jobs. This shows that the women's movement, far from dying, is spreading out among working class women.

We would like your group to support our campaign. If you have a newspaper or journal, we would like to write either a short informational article about our campaign, or if there is space, a longer article which discusses the broader significance of the campaign to get women hired in non-traditional blue collar jobs. Many questions are posed by this campaign, ranging from Affirmative Action with quotas, to preferential layoffs. We think the women's movement across the country should be discussing these issues.

Finally, we are organizing a large support rally on March 7, 1980 to coincide with International Women's Day.

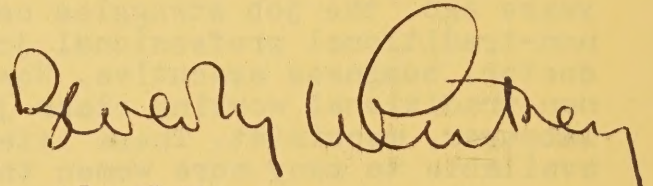
In Solidarity,

Debbie Field

for the Women Back Into Stelco Committee 416 526-0015

EDITOR'S NOTE:

In the November - December issue of the "Tightwire we ran a small excerpt from a poster sent to us by the Solitary Confinement Abolition Project: following the running of this article a letter was received, by us, from the Solicitor General's Department. This letter is published at Mr. Yeomans' request.

A handwritten signature in dark ink, appearing to read "Beverly Whitney". The signature is fluid and cursive, with the first name "Beverly" written in a larger, more prominent script than the last name "Whitney".

Beverly Whitney,

Editor.



February 25, 1980

The Editor
Tightwire Publications
Prison for Women

Dear Ms. Whitney:

I would like to comment on the article entitled "Solitary is Torture", which appeared in the November/December 1979 issue of Tightwire.

The reference to the ruling of the Federal Court of Canada in 1975, to the effect that solitary confinement cells are cruel and unusual punishment is correct only insofar as the Solitary Confinement Unit at British Columbia Penitentiary is concerned. The Honourable Mr. Justice Heald ruled that the confinement of all but one of the plaintiffs in that unit amounted to cruel and unusual punishment contrary to section 2(b) of the Canadian Bill of Rights. Andrew Bruce was one of the plaintiffs.

The ruling did not declare that all solitary confinement was cruel and unusual punishment. Indeed, the Court examined the principle involved in administrative segregation for the maintenance of good order and discipline, and deemed it to be valid.

.../2

As a result of the Federal Court ruling, the Solitary Confinement Unit at British Columbia Penitentiary was abolished but the concept of administrative segregation, or of dissociation imposed as a result of a conviction for a serious or flagrant offence has remained. As the author of the article is no doubt aware, the case of every inmate in administrative segregation must be reviewed, by law, at intervals of not more than thirty days. The Disciplinary Board, upon conviction for a serious or flagrant offence, may not award more than thirty days of dissociation.

There is legislation which states that inmates in administrative segregation are not under punishment, and are not deprived of any privileges and amenities except those which can only be enjoyed in association with the other inmates, or cannot be granted due to the limitations of the dissociation area.

I am not sure how the statement that there are 1000 solitary confinement units still in operation has been arrived at. As of December 1979, there was a total of 394 administrative segregation cells, plus 105 in the Special Handling Units. Out of these 499 cells, 207 (including 61 in the Special Handling Units) were vacant, which represents about 40%. As regards punitive dissociation cells, there is a total of 296. It is not possible to state the rate of vacancy in view of the constant turnover.

As you are no doubt aware, British Columbia Penitentiary is being phased out and most of the inmates have been placed in other institutions. Consequently, Mr. Bruce is no longer an inmate at the British Columbia Penitentiary, although he remains dissociated. The institution where he is accommodated provides various program activities, together with an opportunity for social contacts.

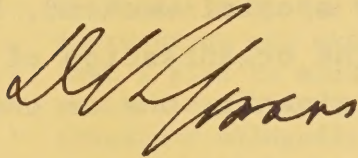
Finally, I must disagree that hostage-takings, riots, strikes, and escape attempts are the only recourse available to the inmates to demonstrate their dissatisfaction with the status quo. All inmates who feel that they are unfairly treated may seek redress through the inmate grievance procedure.

.../3

This procedure allows for the review of grievances by a committee composed of an equal number of staff and inmates at the institutional level, the option of an outside review board, review by the Warden and Regional Director General and final review by the Commissioner of Corrections at the fourth level. As well, the Inspector General at National Headquarters receives and investigates serious complaints brought to his attention on behalf of inmates. The Correctional Investigator, Citizens' Advisory Committees and the Human Rights Commissioner provide other avenues of redress.

I would appreciate having these comments published in a forthcoming issue of Tightwire.

Yours sincerely,

A handwritten signature in dark ink, appearing to read 'D. R. Yeomans', with a stylized, cursive script.

D. R. Yeomans
Commissioner

The Editor
Tightwire P.\$ W.
Kingston Ont.

Exceptional People's Olympiad
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Box 190 Kingston, Ontario.
K7L 4V9
Phone- 613 546 3162

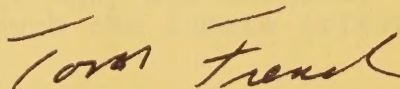
Dear Editor

The cons here at Collin's Bay will be hosting the fourth Exceptional People's Olympiad on the 26th/27th July 1980. This is a two-day event of athletic competitions for mentally retarded people who join us inside the wall for this very special weekend. Practically every guy in here is involved either in the organisation of the games, or acting as a "Codbrother" to the, participants, one on one, for the duration of the Olympiad.

Naturally, we have to beg, borrow, or buy a great number of items, ranging from medals to ice cream, and we are inviting contributions from anyone interested in helping us make the lives of these kids meaniful for at least two days of the year. No contribution is too small or insignificant.

If you wish any further information about the help we need, or details as to the scope or objectives of the Olympiad, please do not hesitate to contact me at the address above. Alternatively, you can get in touch with Craham Stewart, who is the Chairman of the External Committee to the Olypiad, at 771½ Montreal Street, Kingston - telephone 613 542 7373.

Yours truly,



T.French, Chairman,
Olympiad Committee.

3965 Pandora,
Burnaby, B.C. V5C 2A8,
12 Dec. 1979

Dear Beverly,

Only just returned from my 23 city - 2½ month
cross country tour, to find yours of the 7th
November. for which many thanks.

Sorry not to have met you and/or spent any time
with you during my recent visit, but delighted
to get your invitation for material for future issues.

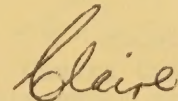
As soon as I can clear up this mountain of mail waiting
for me, it is my plan to prepare an over-view resume of
my recent trip for I would like to share many of the
impressions and experiences; and perhaps even before
that I plan to send a letter-to-the-editor across
country explaining that I did not find that 70% of
Canadians allegedly favoring (polled) the return of
capital punishment, and I will be able to present a
formidable total of media/university/church/community
etc. confrontations, Copies of same will of course be
sent to you as well.

In the meanwhile I would like to refer to copy of corres-
pondence exchanged between yourselves and Janis Cole/Holly Dale
dealing with their offer to help the women produce their own
film of their own lives. You might be interested to know
that the women in Sudbury, who helped win the 8½ month strike
against INCO are also completing a film of their events and it
is proving to be very exciting. As a matter of fact I will
write tonight to one of them to send you their written material
on the subject to show you what they have accomplished. I am
writing to Mr. Chinnery too, along the same lines.

For your next issue, you might wish to reproduce some of
the enclosed material dealing with the untimely death of
Ivan Horvat. His wife is demanding that the enquiry centre
on the reason ~~why~~ he was 'scooped' back to Archambault -- since
it is generally recognized that when the regular transfer
procedures are by-passed, anything can happen - and usually does.
The 2nd printing of my book will include a special page IN MEMORIAM
to Ivan, as he contributed so much to the peaceful settlement of
the 1976 B.C.Pen event. Enough said.

Please keep in touch, thank you again for writing, and all my
very best to all there, especially Lucille, Terry and Jocelyne.

Love,



encl. Book review from Odyssey Club

Vancouver Sun, Dec.10/79; letter from I.Horvat to myself.

Many prisoners in various places are planning
to conduct their own memorial services for
Ivan Horvat.

British Columbia's

ANARCHIST NEWS
#11 JAN.18-31 '80

BLACKOUT

FREE!

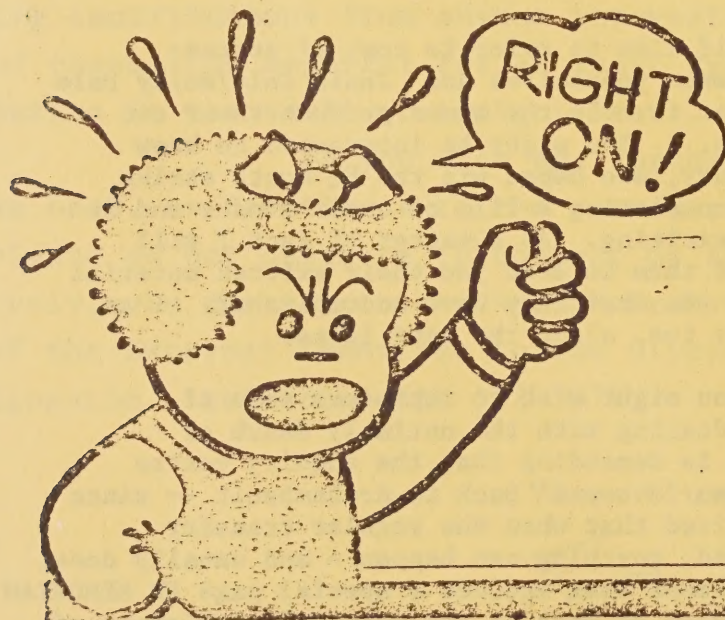


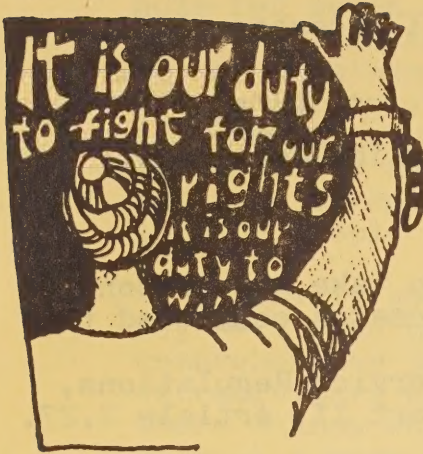
Women prisoners pail guards for justice

Women prisoners at Oakalla Jail in Burnaby are writing their own prescription for what ails the decrepit old bastille - collective action. After two more-or-less spontaneous sit-ins, a mini-riot and the showering of guards with pailfulls of human shit in the past two weeks, a total of 14 prisoners are now in solitary confinement. But most are due out of the hole next week (Jan.24), and then the first order of business will be to put together a prisoners' committee representing all the tiers in the joint. Up to now, the women have had to confront the administration mainly as individuals. As a group, they will do battle over long-standing

grievances: poor medical attention, arbitrary discipline, the use of male guards. (One woman was recently stripped by male guards while handcuffed - she's charging them with indecent assault.)

The prisoners need public involvement to back them up. To find out more about conditions and how to help, call Women Against Prisons, 738-8293.





Prisoners' Rights Group (PRG)

3965 Pandora St., Burnaby, B.C. V5C 2A8

(604) 299-7178

PRESS RELEASE

FOR IMMEDIATE RELEASE Jan.18/80

WHY do women prisoners at Oakalla have to go to such desperate lengths for such humane needs as educational/medical/male guards' removal/toilets for their visitors/ and a CHANCE TO CONFRONT WARDEN MARIE PEACOCK WITH THEIR PROBLEMS?

WHY does Peacock have to move her office outside of the main building? Would it be in order to avoid even an encounter with those in her custody?

WHY does Ted Harrison (Regional Director B.C. Corrections) say the cow barn cells have not been used in past two years, when that is not true?

WHY is Harrison more concerned about property (Vanc. Province Jan.8/80) than about human beings?

WHY was Pauline Jewett's offer to provide a committee to implement the recommendations of the Proudfoot Commission (Feb.1978) prohibited by Premier Garde Gardom?

WHY did Jewett not make that fact public? and protest it vigorously?

WHY does Justice Patricia Proudfoot not register any responsibility for some honest and meaningful attention to her Royal Commission findings -- instead of waiting to read about more riots and cruelty in the newspapers?

WHY is nobody checking into the number of staff which has resigned in the past two years, and the reasons thereof?

And WHY is no one commending the 14 women prisoners for having the guts to stay together in that hideous dungeon in order to protect those whom the administration will try to designate as 'ringleaders' to inflict further punishment?

And will we get an answer to our telegram to Allan Williams, Attorney-General: "ONCE AND FOR ALL, REAL PUBLIC ENQUIRY OAKALLA WITH RESPONSIBLE IMPLEMENTATION."

And is he being deluged with much more such messages from others equally revolted by this mediaeval treatment of their fellow human beings?

And if not, why not!

Claire Culhane
Claire Culhane

for: PRISONERS' RIGHTS GROUP (PRG)

21 December, 1979.

Dear Friends,

We feel the following account should be of particular interest to you.

CUSTODY OF INMATES

It is the duty of the institutional head to take all reasonable steps to ensure the safe custody of inmates committed to his care.

Penitentiary Service Regulations,
PC 1962-302, Part II, Article 2.27.

ON DECEMBER 9, 1979, IVAN HORVAT WAS MURDERED AT ARCHAMBAULT MAXIMUM SECURITY INSTITUTION, STE. ANNE DES PLAINES, QUEBEC.

After seven years in Maximum Security, Ivan Horvat was transferred on October 11, 1979 to Leclerc Medium Security, Laval, to begin the last three years of his sentence.

On October 14, a prisoner handed him a package claiming it was repayment of a debt. Before Ivan could verify its contents he was charged with possession of 22 LSD pills. Sentenced to seven days in solitary confinement by Warden's Court, he was assured that he would not be transferred back to Archambault, in view of the questionable circumstances surrounding the incident.

On November 21, Ivan was 'scooped' back to Archambault, without any opportunity to appear before a transfer board, and December 9th he was dead.

His wife, Dorothy, made four visits during his last period in Archambault and states that he found the place "a madhouse" —exceptionally severe tensions; guards were once again negotiating with the administration, in a prison where there had been 24 deaths in the past two years. Ivan told her that he was not moving out of his cell except for meals, as he waited to be returned to Leclerc.

A friend of his was stabbed on December 6th. Three nights later Ivan's body was found in the Recreation Room, with a hammer blow to the back of his head, his face gouged, and numerous body stab wounds.

The rumours which have since been circulating — that Ivan Horvat was killed because he was 'an Anglophone in a Quebec prison — a drug trafficker — a police collaborator' conform to the Parliamentary Committee's assessment that:

"...a false rumour...could be the equivalent of a death sentence...in the absence of official reason."

Paragraph 448, Page 94,
Report to Parliament, June 8, 1977.

In a letter dated November 5th, Ivan wrote:

...the day I saw you, that night I got thrown into the

hole for seven days. Strange trip. I think a set-up, but it doesn't matter—won't be repeated. I'm being given a lot of breathing space to put my projects together. The art, priority #1, perhaps a book. . . It looks like it will all come together fine. I've been in touch with Concordia (University) again and the Philosophy Dept. will try to put some directed reading courses together for me. I've lots of people outside trying to help. Feeling in good form.

I finally got your book (BARRED FROM PRISON) the other day — I need not say more except congratulations, a very comprehensive job of dealing with a complex subject and an extraordinary experience. A much needed book. Since I was there I know what you faced undertaking the writing of this book — a warm hug and a kiss from here to there. Can't find the words. . .

Dorothy was just here — today being my birthday and all. She is looking and feeling good. Broke as usual but smiling. We get more visits here. Wow — I don't feel a year older — I feel about a hundred.

Coming to this Institution is like awakening from a long sleep — that's what Archambault was — a waste. I'm bursting with creative energy and am on the move — very important month for me, this one — feeling very involved and it feels good.

I'm being paged — I think the boys got a surprise birthday party waiting (but I already heard about it). So, I'm gone for the night. Take care, my friend. Be good to yourself — and the smiles — we share them. Much love.

J. J.

His wife adds that in the short period at Leclerc Ivan had already set up an Art Workshop, and of course they were looking forward to his first T. A. (temporary absence leave) with great enthusiasm.

Instead, on December 12th, friends of Ivan Horvat gathered at the top of Mount Royal in Montreal to hold a "celebration" in his memory, so that the intensity of his energies to improve the lot of those with whom he shared those prison years would not end with his death.

This also needs to be said: Ivan Horvat was convicted of murder at the age of 19. He appealed his conviction. Although the transcript of important witnesses was lost in a fire, the Court felt that the available evidence was sufficient to establish his guilt. This was the first case in Canada where such a conviction was upheld in such circumstances.

Obligated to accept the Court's ruling, Ivan prepared to make the best possible use of his time — in the course of which he gained national prominence as Chairman of the B. C. Penitentiary Inmate Committee when he helped to expedite the safe release of two hostages in a 1976 disturbance, and to negotiate a unique Memorandum of Agreement. It is generally conceded that this event led to a subsequent Parliamentary Enquiry — as well as to endless personal harassment in certain penitentiary circles.

It is against the combination of this background and the circumstances of his death, that a full and open public enquiry is required — not one conducted by the very authorities which themselves must be held accountable for the apparent lack of law and order within their own jurisdiction. We are told that justice must be seen to be done, and nowhere is this more urgent than within the criminal justice system.

Had Ivan not been so "imperiously" transferred, there is every reason to believe he would be alive today. IVAN HORVAT'S DEATH MUST MARK AN END TO THE ABUSE OF INVOLUNTARY AND SECRET TRANSFER PROCEDURES IN THE CANADIAN PENITENTIARY SYSTEM.

To this end, the PRISONERS' RIGHTS GROUP commits itself to Dorothy Horvat's plan for the production of a film based on her husband's life. This will begin with her visit to his family in Yugoslavia, and to continue with the collection and chronicling of Ivan's artistic, literary, student and Inmate Committee efforts while detained in Canadian prisons.

The essential purpose of this film will be to ensure that the Canadian prison system be held fully accountable for the life of every man and woman in its custody.

Signed by Claire Culhane
For: PRISONERS' RIGHTS GROUP (PRG)



IN MEMORIAM

IVAN HORVAT

Nov. 5, 1953 - Dec. 9, 1979

Ivan Horvat was stabbed to death on Sunday, December 9, 1979, at Archambault Institution. His body was found in the recreation room.

Horvat had been in maximum security institutions for seven years. In October, 1979, he was finally transferred to Leclerc, a medium security institution in Laval, Quebec. But within six weeks of arriving there, he was 'scooped' back into Archambault—without passing through regular transfer procedure—and inside two weeks he was dead. Three days before Horvat's death a buddy of his had been stabbed. Horvat himself, since his return to Archambault, had not been into the recreation room, nor had he left his cell for any purpose other than taking meals. His body was marked by hammer blows to the back of the head and stab wounds from the front.

Ivan Horvat celebrated his last birthday during his brief sojourn at Leclerc. He wrote:

Hi. Sorry for taking so long in getting to you—I've gone and am going through all kinds of changes. . .

The day I saw you (Oct. 14), that night I got thrown into the hole for seven days. Strange trip. I think a set-up, but it doesn't matter—won't be repeated. I'm being given a lot of breathing space to put my projects together. The art, priority #1, perhaps a book. It looks like it will all come together fine. I've been in touch with Concordia again and the Philosophy dept. will try to put some directed reading courses together for me. I've lots of people outside trying to help. Feeling in good form.

Dorothy (his wife) was just here—today being my birthday and all. She is looking and feeling good. Broke as usual, but smiling. We get lots more visits here. Wow—I don't feel a year older—I feel about a hundred.

Coming to this institution is like awakening from a long sleep—that's what Archambault was—a waste. I'm bursting with creative energy and am on the move—very important month for me, this one, feeling very involved and it feels good. And together for a change.

I'm being paged—I think the boys got a surprise birthday party waiting (but I already heard about it)—so I'm gone for the night. Take care my friend—be good to yourself.

Much love,
J. J.

It is evident that Ivan Horvat suffered may reprisals for his parti-

cipation in events described in this book. His was the 25th unnatural death at Archambault in 24 months, and for him, the last of the reprisals for his attempts to improve the condition of his fellow prisoners.

JUNE SHEPPARD

"Of course I write in rage. What else can you feel when for so long you have seen violations of the due process of law and natural justice?"

Prisoners' rights activist Claire Culhane, author of the book "Barred From Prison: Revolt From Without", was responding to one reviewers' criticism that it was written too subjectively in rage and that she had given too biased and one-sided a picture of the prison situation.

"It creates rage when you realize that under Section 2.30 (1)(a) of Penitentiary Regulations a warden can rule that a prisoner is to be kept in solitary confinement for months or years or perhaps for the rest of his life. It creates rage when I'm barred from visiting prisons for 'security' reasons or 'in the best interests' of the institution in a country which has signed international covenants on human rights under which we are supposed to be considered innocent until charged with a specific crime and given the chance to defend ourselves in a court of law."

As for giving a one-sided picture, Mrs. Culhane said it is time the legitimate grievances of prisoners were known about in Canada — that for too long the side of the prison establishment and bureaucracy is what has been told in the Canadian media.

"Someone said 'you make the prisoners look good'. My reply was: It's not my fault if it surprises and shocks you to learn that a prisoner can be articulate and able to present an intelligent list of items that need changing. To those who claim prisoners are being coddled, all I can suggest is that they go incognito to prison for two weeks and then say how coddled they are."

One thing that would astound the public if a comprehensive survey of prisoners were taken, Claire Culhane believes, is the number of inmates who were abused as children, and the number who have learning disabilities that were never diagnosed or treated.

"We know so much more now about the relationship between nutrition and behavior. We know that agoraphobia — the fear of enclosed spaces — can create panic and aggressive reactions. This is all ignored in the prison system.

"We spend \$30,000 a year for each of the 9,200 federal prisoners, the majority of whom don't need to be kept in prison at all. But for the minority who do, surely it makes sense to exhaust all the channels to see whether they can be put right again."

The prison "industry" has a \$7½-million budget with one guard for every one prisoner. ". . .there's an enormous overlay of bureaucrats who live off the system — a lot of empire-building has gone into it. There are also vested interests in many communities which derive income from prisons."

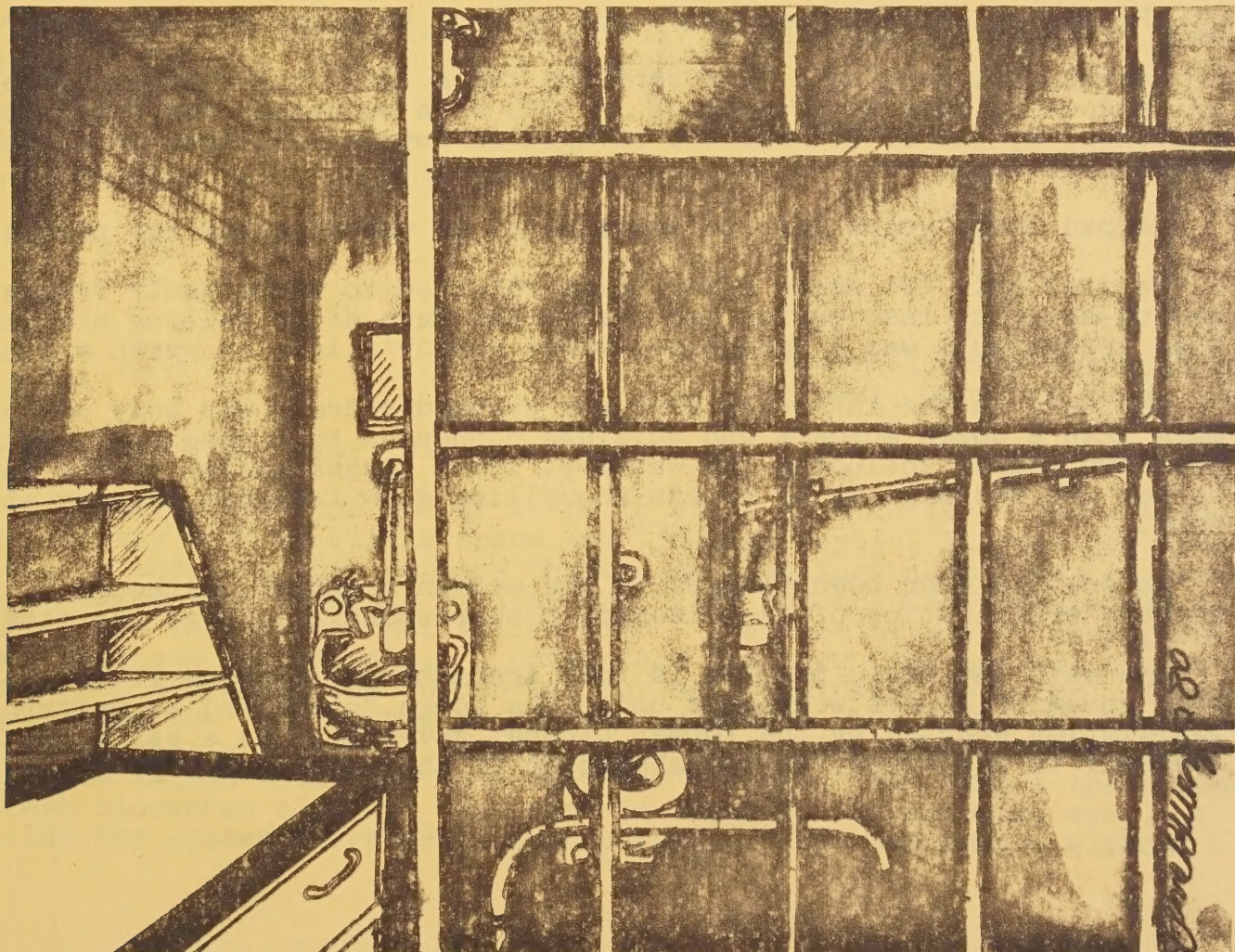
As the records clearly show, chances of ending up behind bars are stronger if you happen to be from a low-income group or are a Canadian native.

"Take the case of Francis Fox, former solicitor-general who signed a false name to an abortion paper. I'm prepared to offer him the position of honorary chairman for a campaign to declare general amnesty for every man and women doing time in prison for forgery.

"Discrimination can occur the minute a judge passes sentence. One prisoner arrives in handcuffs, dirty and unshaven, because the prison didn't allow him to go to the washroom. The next is in a three-piece suit and he and his lawyer may both play golf at the same club as the judge. I suggest it is virtually impossible to pronounce equal sentences."

Except for those sponsored by some universities, programs for prisons are mainly talk, talk, talk, according to Mrs. Culhane.

"Any prisoner who tries to get a program going risks being dubbed a trouble-maker and getting transferred out. Life skill projects have been closed down for budgetary reasons and then they spend \$3 million to patch up after prison riots. Yes, I write in rage."



STABBED IN PRISON

Wife Hopes Slayer Of Husband Not Found

MONTREAL - Dorothy Horvat hopes the police never find the killer of her husband, former B. C. Penitentiary prisoner Ivan Horvat who was stabbed to death Dec. 9 in the maximum security Archambault Penitentiary here.

The 24-year-old waitress from North Burnaby said in an interview Thursday that whoever murdered her husband is already being punished enough just by being imprisoned in the troubled and violent institution.

"I don't think it will help the situation at Archambault for somebody to get another 25-year sentence on top of what he is already serving", she said.

"Nobody is safe in there now, not the prisoners and not the guards. The only way to improve things is to eliminate the causes of the tension that have caused so much violence."

Archambault warden Andre Lemarier said Thursday that the authorities have yet to come up with any leads in the murder.

He said police have ruled out the possibility that Horvat was the victim of French-English hostility. As well, he said, Horvat was not known as a "squealer".

"He was intelligent and quiet and he kept to himself", said LeMarier.

Horvat, 26, serving a life sentence for a 1973 drug-related murder in Vancouver, came to prominence in 1976 as a spokesman for rebellious prisoners at the B. C. Pen. who ravaged an entire cellblock in a protest over conditions.

He had three years left to serve until he was eligible for parole.

He died only two weeks after being returned to Archambault from a medium-security institution and just a few days after telling his wife that Archambault was a "madhouse, where nobody's life is worth anything".

She said in the interview that her husband's death was only one of more than a dozen murders and suicides connected to Archambault in the past two years, including the January, 1978, assassination of the former warden who was shot while he was shovelling snow from his walkway at home.

No one has ever been charged in the warden's murder, although a shadowy organization of ex-prisoners took responsibility at the time.

She said the basic problem is that Archambault is being filled up with young prisoners sentenced under the tough "peace and security" legislation enacted by the former Liberal government as a political tradeoff to win votes for the abolition of the death penalty.

She noted that the new maximum-security Kent Institution in B. C. is facing the same situation.

"A lot of young guys are just starting sentences where they must serve a minimum of 20 or 25 years before they are even eligible for parole and they feel there is no hope, not even any activities or programs to improve themselves", she said.

"There are a lot of desperate people there and they don't care about anything. Even the older guys can't seem to make contact with them."

Now that her husband is dead, Horvat said she intends "to come out into the open" in her criticism of the prison system, starting with a news conference today in conjunction with the Quebec League of Human Rights to demand a national inquiry on all aspects of the system.

Warden Lemarier confirmed that Archambault had been an especially violent institution, with five murders in 1979 and two the previous year.

He said the guards had staged one slowdown but that particular problem was now solved with the successful conclusion of contract talks.

Of a total of 331 prisoners, he said, about 30 were serving 25-year minimums and 40 were serving 10-to-25 year minimums.

Lemarier said he was personally disappointed that Horvat was returned to Archambault after being found in possession of drugs at the medium security institution.

Lemarier said he had taken no special precautions to ensure he would not meet the same fate as his predecessor.

The Vancouver Sun: Friday, December 21, 1979.

Montreal Press Conference
Friday, December 22nd, 1979

To our people in jails, Hi,

I'm really not sure how or where to start this letter. There's so much to say with so little space and time, so maybe I'll just jot down thoughts and hope they compose themselves into form. My first registering thought after hearing of Ivan was "It's not the individuals who took part, it's the system that killed him". I am not bitter or revengeful towards those individuals. I understand how they (the system) can set in motion circumstances to provide for such incidents to occur. I also understand how some of you might feel vengeance, but maybe we should redirect that energy. It is possible that if enough guys are killed sometime things will come to a halt for a while. But hasn't there been enough bloodshed already? The more it happens, to unknowing eyes, it builds the system's arguments even stronger. How can anyone without

some direct contact with this system even begin to imagine the diabolical nature of it? How can they possibly understand unless they are told. Yeah, I know, it's been said before by lots of people, lots of ways; many by giving their lives, but hey, the system will never stop it's slaughtering (directly or indirectly) unless they are forced. Even now, again, they continue their same role, examples I don't need to say to you, for you know already too well. Instead of continuing to have anguish bestowed upon us and our loved ones, Let's Be Heard! This inhumanity must stop! we must speak without giving in, so people can realize and understand that the changes that must come are not only beneficial to "just prisoners" but in the end analysis, to themselves and their loved ones. But first, we must realize and remember, a wrong move, with the existing situation could result in a perfect setting for a Canadian Attica.

Ivan did his best at various times, in various ways to implement change. Although he was condemned and continually persecuted for his actions, he did not give in. Even in his last weeks of living, he was again writing and preparing to speak out. He was a fighter, but also a man of peace. He realized that for anything to be accomplished it must be done with rationality and intelligence.

Particularly in Archambault, the system has done it's ultimate to achieve a separation in solidarity between the men, but we must see this for what it is and get it back together before there's absolutely no hope of survival.

I am writing this letter to the press because Ivan stopped bloodshed and death for many people in his life, and I hope in his death he can do the same, I will do my best to continue to try to be heard, but I need your help. I have confidence that you can see the root of your problems and once again stand together and speak for common rights.

Also, the realization of what can happen to people when they question the system weighs on my mind, and I hope I can speak loud enough and long enough for someone to hear.

Knowing this, although there are some of you I would like to keep in close communication with, I can only hope to "catch you on the wind", as the danger is much greater for you being directly at their mercy.

Sadly, for those close to Ivan, the torture is already increasing. I hurt with you, and am afraid for you, and my hopes are, not to add to your torment, by staying a step removed.

In closing, I ask you to remember I'll do my best, will you? Solidarity is the road for our future. To speak as one, calmly, intelligently, peacefully. Or, to quote a friend in common, "It's cool to be cool".

Love and deepest sincerity,

Signed by Dorothy.

THE LIFE AND DEATH OF THE IRISH TERROR

Sean Patrick was born in Belfast on a bleak December morning in 1960. Kathleen O'Shaughnessy laboured alone, and delivered Sean in the same bed where he had been conceived. She named the wee boy after his father, who had been killed by a terrorist bomb three months before Sean's birth. Kathleen wept as she recalled the love they had shared, and prayed for the courage and strength to raise her son alone.

Kathleen eked out a meagre living by scrubbing floors for the more fortunate families who could afford the luxury of hired help. She made sure that Sean was well fed and warmly clothed, but in her struggle to provide the necessities to survive, she had no time to teach her son about life and love.

When Sean was eleven, his mother was killed by a sniper's bullet, while on her way to work. Sean waited for her return, watching from the window until it was too dark to see. After several long nights, he realized his mother wouldn't be coming home again.

In desperation and loneliness, Sean turned to the streets, and by the time he was thirteen he could handle a gun with confidence. The streets became his home, and the terrorists, his family. He spent two years learning how to use hand grenades and became particularly adept at bombing the shops and pubs frequented by members of the I. R. A. He did not know the meaning of fear, and by his sixteenth birthday, Sean Patrick was infamous throughout northern Ireland. The mere mention of his name set knees to shaking, and struck fear in the hearts of the opposition, who knew him as the "Irish Terror" that would have to be dealt with.

Sean became a hunted man. The I. R. A. was so determined to eliminate him that he was forced to flee to Dublin, where a refuge had been arranged. On his arrival, he was met by the ally, Terry O'Reilly and his fifteen year old daughter. Audrey O'Reilly was an auburn haired beauty with sparkling green eyes. Sean was captivated by her charm and confused by the feelings inside that he could not suppress. For the first time in his life, Sean Patrick knew love for a woman.

After a short period of courtship, Sean and Audrey were married in a country chapel in the green hills of Cork County. They rented a tiny cottage just outside Killarney and settled into a quiet routine. Within eight months, Audrey was pregnant with their first child. Sean was ecstatic at the prospect of becoming a father. Even in his wildest dreams, he never imagined such content and fulfillment.

In the early hours of a December morning, Audrey felt the first pains of childbirth. She roused her husband and sent him to Killarney for the midwife. Audrey had no way of knowing she was sending her husband to his death.

As Sean rounded a bend in the dark, country road, his thoughts were occupied with the urgency of his errand. He didn't notice the figure in the shadows or feel the bullet enter his chest. He died in a pool of his own blood, never knowing the meaning of fear.

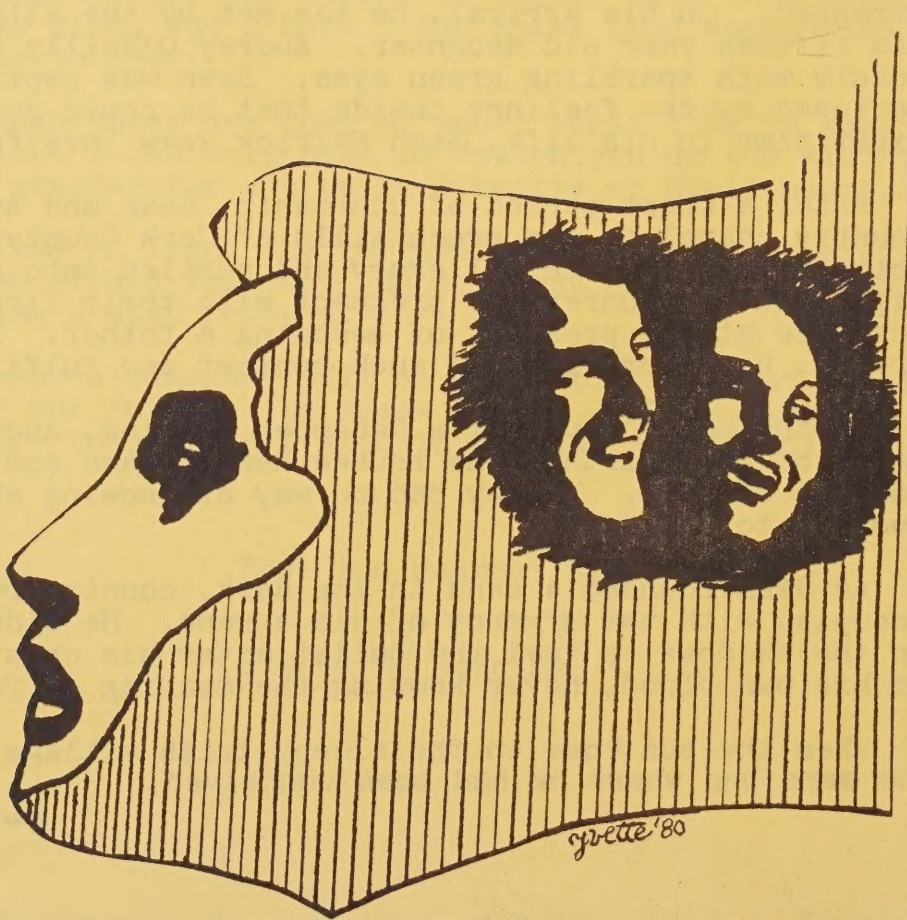
When the sun rose on the sleepy Irish village, his son was born in the same bed where he had been conceived.

Daryl Newsland Dallas

In the reflections of my mind
I see into yesterday;
It is a true pleasure to relive
Quiet moments shared with you.
But striving to make my tomorrow
A vision of yesterday,
I shatter our today
Into fragments of never.

A fool will lose tomorrow
Reaching back at yesterday.
I am living for today
And am pleased. . .
You're here to share it with me.

Let us treat each today
As if it were forever.
For come tomorrow
We may only have
Memories of yesterday.



THE WOMAN IN MY DREAMS

This woman in my dreams is mother
She pleads for help; but hope was lost
She pleads for understanding, but a shot rings out
She has loved me 'til the year 1960
She was the one who called me angel
She's the one who dried away my tears
She's the one who kissed and nursed my scrapes and bruises
She's the one who held my head when all hope was lost for me
She's the one who put me to bed at night after my prayers
She's the one who baked my little treats
She was everything a child could want from a mother
She was my ship of life

To a mother long gone
and well loved by a daughter
through the years after
her death

LUCINDIA MARIA CASHEWIA

VALENTINO



NATIONAL ACTION COMMITTEE
On The Status Of Women Has Resolved:

D. Indian Rights For Indian Women.

1. Be it resolved that NAC pressure governments for the right of native Indian children to be nurtured in a native Indian home. Blood relatives should be eligible for financial support the same as other foster parents. (Workshop #1)
2. Be it resolved that NAC support RIW's complaint to the United Nations on the lack of Indian Rights and reaffirm the three resolutions of 1979 concerning the rights of Indian women deleting the word "non-status" from the second of those resolutions. (Workshop #5)
3. Be it resolved that a) the executive committee of the NAC plan a strategy for a National concerted program in the interest of effecting the acceptance of Indian Rights for Indian women; b) consideration be given that such a day coincide with the date of the Recognition of Women as Persons in Canada; and that such action be started on October 18th, 1980. (Workshop #5)

E. Human Rights.

1. Be it resolved that NAC supports the elimination of discrimination on the basis of sexual orientation. We urge that NAC lobby for the inclusion of sexual orientation as a prohibited ground for discrimination in the federal Human Rights Code and that NAC member groups lobby for the inclusion of sexual orientation as a prohibited ground for discrimination in provincial Human Rights Code where not yet included. (Workshop #2)
2. Be it resolved that all economic and social policies adopted by the government of Canada reflect the fact that only a small minority of Canadian families in 1980 consist of the traditional two-parent, one earner with dependant children model and the vast majority live in other groupings commonly referred to as "alternative lifestyles" and be it further resolved that the federal and provincial Human Rights Codes be amended to prohibit discrimination on the basis of family and marital status and lifestyles. (Workshop #2)
3. Be it resolved that in awarding custody of child/children to a parent upon separation and/or divorce, that sexual orientation not be used as a criteria for such custody. (Workshop #5)
4. Be it resolved that provincial and federal Human Rights laws be amended to provide protection against sexual harassment on the job, and that NAC suggest to women in unions to propose to their respective unions a contract clause which would promote protection against sexual harassment, for example: a "No Discrimination" clause which could read: "there shall be no discrimination, interference, restriction or coercion exercised or practiced with respect to any member of the bargaining unit in any matter concerning the application of the provisions of this agreement by reason of race, colour, age, sex, marital status, nationality, ancestry, place of origin, political or religious affiliations, sexual preference and whether or not he/she has children."

PRISON SYSTEM GUILTY

Betsy Wood and Gay Hoon are not guilty of attempted prison break and public mischief. That's what the jury found this spring in Vancouver.

THE PRISON SYSTEM OF THIS COUNTRY IS GUILTY said Betsy Wood, in her closing statement. It WILL REMAIN GUILTY AS LONG AS PRISONERS ARE HELD YEAR AFTER YEAR AFTER YEAR, FOR 23 AND A HALF HOURS A DAY IN A CONCRETE BOX WITH A STEEL DOOR.

Wood and Hoon's trial turned out to be what activists said it was all along: a trial of B. C. Pen., and a stringent indictment of the corruptions of our prison system.

It was the second time that Wood and Hoon had been completely cleared of all charges relating to an escape attempt at the B. C. Pen. in January, 1978. A preliminary hearing in June that year found NO SUFFICIENT CASE. . . TO PUT EITHER OF THE ACCUSED ON TRIAL.

Despite NO SUFFICIENT CASE the Attorney General persisted in putting the accused on trial again. He proceeded to direct indictment, an historically rare move. That lead to the five and a half week trial at the B. C. Supreme Court, with Wood conducting her own defence.

WHEN IT COMES TO PRISON ACTIVISTS said Wood, THEY HAVE THEIR MINDS MADE UP.

AMONG THE PEOPLE WHO WERE LOCKED INTO THE VISITING AND CORRESPONDENCE BUILDING THAT DAY BY THE GUARDS, explained Wood in her opening statement, GAY AND I WERE THE ONLY ONES WHO WERE ACTIVISTS, VISIBLE PEOPLE, WHO COULD BE USED TO MAKE A THEATRICAL CASE AGAINST THE PRISONERS' RIGHTS MOVEMENT. . . SO REGARDLESS OF FACTS OR EVIDENCE TO THE CONTRARY, THE CROWN HAS PROCEEDED AGAINST US.

As Wood developed her defence, prisoners described their experience of being in solitary.

Among the witnesses she called was Andy Bruce. Bruce's testimony alleged that a Pen. guard had played an active role in the escape attempt.

In his closing statement, Hoon's lawyer, James Vilvang accused the Crown of having purchased information. The only direct link made between Hoon and the escape attempt came from a prisoner whose version, said Vilvang, conflicted with all other accounts.

At a rally following the acquittal, on Saturday, March 3, Hoon and Wood told the crowd of 150 that they were anxious to get back to their work: opposition to the crime of solitary confinement.

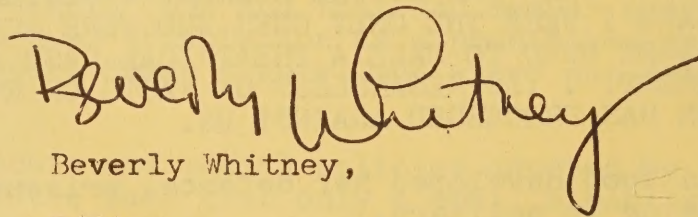
NATIVE NEWS

The following section is a new one offered in "Tightwire", which I hope will fairly represent oppressed Natives caught within our political system.

The first in this series is "The Leonard Peltier Case".

Also, there is an informative article written by Lois Bickley, re: published from the "Ontario Indian", March issue.

I trust that these articles are well received by the Indian population at large.

A handwritten signature in cursive script, reading "Beverly Whitney". The signature is written in dark ink and is positioned above the printed name and title.

Beverly Whitney,

Editor.



By Monica
McGuire
Native

THE LEONARD PELTIER CASE

Fact Sheet

June 26, 1975:

U. S. military forces attack Native spiritual camp in Oglala, Pine Ridge Reservation in South Dakota. Leaving dead one Native man and two FBI agents. The year coincides with Bureau of Indian Affairs feasibility study of natural resources. The day coincides with tribal chair man Dickie Wilsons' signing one eighth of Pine Ridge Reservations' land base over to the U. S. government for uranium development.

July, 1975:

U. S. Grand Jury indicts the four oldest mailles believed to be in the camp, Jimmy Eagle, Dino Butler, Robert Robideau, and Leonard Peltier. Indictment states they are all equally guilty on two counts of murder. Charges against Jimmy Eagle were later dropped, after it was proven he was nowhere near Pine Ridge that day.

February, 1976:

Leonard Peltier was arrested by R. C. M. P. in a small Native community in northern Alberta. He was immediately transferred to Vancouver, B. C. to wait for extradition hearing. Leonard has no criminal record.

February, 1976:

The body of Anna Mae Aquash was found on the Pine Ridge Reserve. FBI autopsy showed she died of exposure. A second autopsy ordered by her family and friends discovered Anna Mae had been murdered by a bullet in the head. Anna Mae was a MicMac from Nova Scotia, and a member of the American Indian Movement.

February, 1976:

Leonard Peltier is locked in death row, and is shackled hand and foot. He is refused spiritual council. He is not brought to court for remand for several weeks, although weekly appearances are required by law. Court rules this is OK on reports from FBI that Leonard is an extremely dangerous killer and a high security risk.

June, 1976:

On the strength of two affidavits* signed by Myrtle Poorbear, a judge rules that Leonard is subject to extradition to the U. S. Leonard has 15 days to appeal.

July, 1976:

Dino Butler and Robert Robideau are acquitted on the grounds of self defence, in Cedar Rapids, Iowa. Jury states there should be an investigation into the FBI actions of campaign of terror being carried out on Pine Ridge Reservation.

October, 1976:

Defense appeals against extradition order. Leonard is denied the right to be present during appeal. New evidence of a third affidavit signed by Myrtle Poorbear, and contradicting the other two, is not allowed to be submitted. Grounds for this appeal were:

- Judge Schulz erred in finding U. S. had status at the original hearing
- Judge erred in finding that the extradition court had not lost its jurisdiction because Leonard had not appeared for remand within required period
- erred in finding certain exhibits on behalf of the U. S. were admissable
- erred in finding that the Canadian Extradition Act was not inoperative because of Canadian Bill of Rights
- erred, even if it was operative, in saying it did not affect the extradition treaty with the U. S.
- erred in interpreting U. S. case law

Despite attempts to present evidence of false affidavits, the appeal court refused to accept them on grounds that it could not hear new evidence.

Appeal court upholds extradition order.

November, 1976:

Defence appeals to U. N. Committee on Civil and Political Rights to back up appeal to Justice Minister Ron Basford not to sign the extradition order. Appeal to the U. N. is based on two points: 1) the U. S. attorneys used perjured evidence by use of false affidavits; 2) Leonard was subject to cruel and unusual punishment.

December, 1976:

Leonard's lawyers meet with Ron Basford, Justice Minister. They present him with documentation of the third, contradictory Poorbear Affidavit, as well as detailed information about the situation on Pine Ridge.

Justice Minister Basford signs extradition order. He states he has concluded that the charges against Leonard Peltier were not politically motivated, and that he saw no evidence that Peltier's rights would be denied.

December 20, 1976:

Leonard Peltier extradited from Canada to the U. S. despite concern raised by his lawyers, family and supporters, Native and Non-Native, that his life was in danger in the hands of the FBI.

December 21, 1976:

Leonard pleads not guilty to charges of murder of the two FBI agents in South Dakota.

May, 1977:

Leonard's trial begins in Fargo, N. D., in front of Judge Paul Benson. FBI allowed to introduce illegal material relating to other charges in

Oregon and Wisconsin, as well as showing colour slides of the autopsies on the two dead FBI agents, designed to have an emotional impact on the jurors. FBI does not call Myrtle Poorbear to testify, despite the importance of her affidavits in securing the extradition. Prosecutor states she is mentally incompetent. The defence subpoenas her, and she testifies that she was coerced into signing the affidavits after FBI threatened her life. Approximately 80% of the defence case is not heard by the jury, including Poorbear's testimony, on basis that it is "irrelevant". Evidence of FBI misconduct and contradictions also not allowed. Judge states, "The FBI is not on trial in my court room, Leonard Peltier is".

Norman Brown, a 16-year-old Navajo, states that he had been forced to testify and told what to say, by FBI agents who threatened his life and freedom.

April, 1977:

Leonard Peltier is convicted and given two, consecutive life sentences, on circumstantial evidence, of "aiding and abetting" two murders. To this day, no one has been convicted with actually committing the murders. Leonard is immediately sent to Marion, Illinois maximum security federal prison.

January, 1978:

Leonard is acquitted on charges of attempted murder of a police officer in Milwaukee, Wisc. after police witness is totally discredited.

January, 1978:

Charges of burglary in State of Oregon are dropped. The arresting officer has been drummed off the force as a bad element.

April, 1978:

8th District Court upheld conviction after second hearing. First appeal had to be discontinued when one of three judges was appointed head of the FBI. He is replaced for second appeal hearing, but the other two judges remain.

April, 1978:

Leonard Peltier Defence Committee and the United Native Nations, in British Columbia hold a Citizen's Hearing into the extradition. Invited representatives of the Canadian government did not appear. Hearing concludes that Leonard should be returned to Canada, and requests Canadian government to demand his return.

April, 1978:

Ruling by B. C. Supreme Court Judge, R. P. Anderson that, "It seems clear to me that the conduct of the U. S. government involved misconduct from inception" in that it deliberately used false affidavits to secure the extradition of Leonard from Canada.

July, 1978:

3,000 mile Longest Walk reaches Washington, D. C. to bring to the attention of U. S. President Carter, the issue of human rights viola-

tions. Documentation was presented by Native Peoples from Canada and U. S. to the Canadian Ambassador to the U. S. requesting that Canada demand Leonard be returned to Canada.

October, 1978:

Delegation of Natives and non-Native supporters went to Canadian Justice Department in B. C. to present evidence of on-going campaign of terror waged by the FBI on Pine Ridge Reserve. Gave evidence of FBI perjury in Canadian courts through use of false affidavits.

February, 1979:

Panel of three judges, U. S. Supreme Court of Appeal refused to hear an appeal on the Fargo, N. D. conviction. They gave no reasons. The same day -- John Trudell, National Chairman of the American Indian Movement, and a representative for Leonard Peltier, burnt the U. S. flag in front of FBI headquarters in Washington, D. C. 12 hours later, on Duck Valley Reservation in Nevada, his mother-in-law, wife, and three children were burnt to death in a still uninvestigated firebomb attack on his home.

March, 1979:

Leonard is transferred from Marion, Ill. federal prison to a minimum security federal prison in Lom Poc, California, after all his legal channels are exhausted.

July, 1979:

Leonard Peltier, Bobby Garcias and Dallas Thundershield are involved in an escape attempt. Bobby Garcias was immediately recaptured outside the prison wall. Dallas Thundershield was shot to death with a high-powered rifle by an ex-prison guard after he surrendered. Leonard managed to stay free for five days.

August, 1979:

Nine members of Leonard Peltier Defence Committee from the U. S. are stopped entering Canada from U. S. Steve Robideau is arrested in over-reaction by RCMP and detained, though released hours later. John Trudell and Dino Butler request political asylum in Canada, because of threats to their lives, by FBI.

October, 1979:

Canadian Immigration officials hear evidence from John Trudell and Dino Butler of past attempts on their lives and history of human rights violations by FBI and U. S. courts.

November, 1979:

Leonard Peltier and Bobby Garcias are on trial for escape in Los Angeles, California. The defence will present evidence of FBI conspiracy to murder Leonard in Marion Federal Prison. Affidavits are signed by a prisoner in Marion who states he was approached by the head warden and unidentified man, and forced to co-operate with their plan to set Leonard up.

PRESS STATEMENT

Nuclear Land Grab

Few of us thought highly of Canada's and Ron Basford's unjust extradition of Leonard Peltier, but evidence has accumulated that shows a motive for the injustice. The motive is uranium and Northern development. The proportions of the event surrounding this case would long ago have equalled the publicity of the Karen Silkwood case, except Leonard Peltier is not white.

Leonard's case, or the government's case against Leonard, is linked directly to stealing resources from Indian lands. Two points stand out: one, that on June 26, 1975 while FBI gunmen attacked the traditional camp in Oglala, Pine Ridge Reservation in S. Dakota, THERE WAS A SECRET TRANSFER OF ONE EIGHTH OF THE RESERVATION (CONTAINING A LARGE DEPOSIT OF URANIUM) FROM THE TRIBE TO THE U. S. GOVERNMENT. This section of land is known as the "Sheep Mountain bombing range". The tactic of diversion is not new in the 400 year war of the U. S. against the Indian people. The government was successful in focusing all attention on the shoot-out, framed as an "Indian attack" on the FBI, and was able to smoothly acquire land and resources without a major response. An added result of the shoot-out is that Leonard Peltier is serving 2 life sentences stemming from a conviction of aiding and abetting in the deaths of 2 FBI agents on the Pine Ridge Reservation in June 1975, even though, prior to this trial, his two co-defendants, Robert Robideau and Dino Butler, were acquitted on self-defense for the same charges.

The second point involved Leonard's extradition from Canada. The extradition, completed as quickly as possible through use of false affidavits acquired by forceful intimidation of witnesses, was considered an immediate necessity by the Canadian government. The Canadian government didn't want a strong leader like Peltier giving Canadian Indians any idea about fighting to defend their own lands in Northern Canada that contain extensive deposits of uranium.

The conspiracy against Leonard is not, and never has been, solely the work of the U. S. government. From the beginning, and until Leonard was handed over to U. S. Sheriffs, the Canadian government was actively involved. In April 1978 a B. C. Supreme Court judge confirmed that false evidence was used to effect the extradition. THIS EVIDENCE WAS PROVEN TO BE FALSE BEFORE LEONARD LEFT CANADA. Defence lawyers were prevented by judge's ruling from using this proof at an appeal against the extradition order. However, at a special meeting with Ron Basford, then Justice Minister, they presented this evidence IN FULL.

You must ask yourself why the Canadian government of the day was prepared to allow such a cynical and blatant miscarriage of justice — and why today when this information is part of public record, they continue to remain silent. You must consider whether it was not in the interests of the Canadian government to actively collude with the U. S. government in this case.

This collusion is easy to believe just from consideration of the copycat political policies the Canadian government announces after the

U. S. government on Afghanistan, the Olympics and Iran. Also to be considered is that 70% of Canada's energy industry is owned or dominated by the U. S. A.

The person and example of Leonard Peltier is exactly what government wants to imprison or kill. Indian warriors who fight for the sovereignty of their land and people are a direct threat to Canadian and U. S. governments, which are increasingly turning to Indian lands to get the energy resources they no longer have unlimited access to in other parts of the world. One third of the remaining U. S. coal is on Indian land and much of the uranium (used to fuel nuclear reactors and to eventually create plutonium used to build bombs, like the neutron bomb) is on Indian land. The energy conglomerates can create sufficient panic about shortages to allow a free hand in the rip-off on Indian resources.

Navajo miners are being killed as they mine for uranium and many more Indian people on the Navajo reservation or wherever uranium is mined, face lung cancer and other contamination from the highly radioactive wastes left by open uranium pits and tailings.

In our North, alcohol was used to help break Native culture at the start. The process is now continuing, under the fake name of "assimilation" in which land grabs impoverish the old native lifestyle and economy. Social services and treaty payments are withheld from natives who refuse any available work — and, of course, the only available work is uranium mining. The Inuit of Baker Lake and their entire culture and living are threatened by exploration of the uranium multinationals. Both government and the companies have lined up in court against their aboriginal rights, and the record of court decisions favouring such rights is dismal.

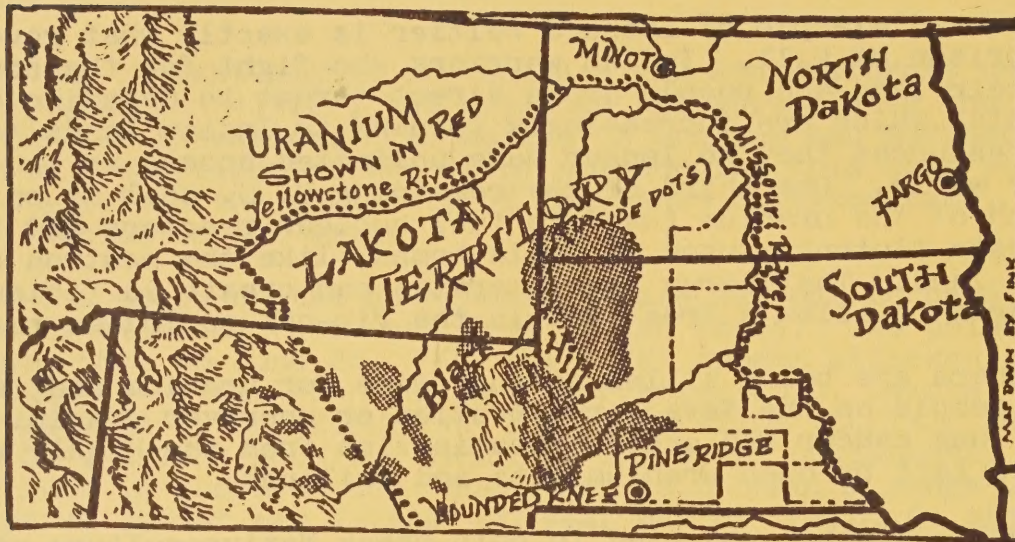
It is urgent that the anti-nuke movement take up as its priority, stopping the seizure of uranium from Indian lands in the Southwest and in the Black Hills as well as in Northern Canada where Indian lands are yet undeveloped.

Leonard is now serving two consecutive life terms in a U. S. prison, after a trial which was notable for the suppression of 80% of the defence case, and witnesses testifying to coercion and perjury by the FBI.

We demand a full PUBLIC inquiry into the extradition of Leonard Peltier. This inquiry should and must hear all evidence that Native people wish to present to it. It must also have the power to require that the Canadian government reveal its full role in this case.

Both these articles are courtesy of the Saskatchewan Coalition against Nuclear Development.

CANADA - U. S. IN COLLUSION ON URANIUM LANDGRAB



Native Lands Taken: Many Indians Killed

GENOCIDE IS CHARGED IN HEMISPHERE WIDE PATTERN

"We asked that the white man's road along Powder River be abandoned, and that the grass be permitted to grow. They said "yes, yes", but they did not write it in the treaty". . .Blackfoot, 1873.

Among traditional Indian people, Leonard Peltier is a respected spiritual leader and a warrior. Canadian and U. S. governments consider him to be a dangerous criminal. Peltier is now serving a double life sentence, and is scheduled for transfer to a "behavior modification" unit at Mario, Illinois. Since his imprisonment, two attempts have been made on his life. According to the Leonard Peltier Defence Committee (LPDC) spokesman, John Graham, it's all on account of the uranium in and around the Black Hills of South Dakota.

Leonard Peltier is one of four members of the American Indian Movement (AIM) indicted on murder charges following a shoot-out on Pine Ridge reservation in South Dakota, June 26, 1975, which left two FBI agents and one Indian man dead.

Co-defendants Robert Robideau and Darrel "Dino" Butler were acquitted on grounds of self-defence by an Iowa jury, WHICH ALSO ASKED FOR AN INVESTIGATION INTO FBI ACTIVITIES ON PINE RIDGE. Charges against Jimmy Eagle were dropped as he was not present at the shoot-out.

Leonard Peltier sought asylum in Canada. However, he was arrested and later extradited on the strength of fabricated FBI affidavits WHICH THE CANADIAN GOVERNMENT KNEW TO BE FALSE. (INDEED, B. C. SUPREME COURT RULING BY JUDGE R. P. ANDERSON WAS THAT OF U. S. GOVERNMENT MIS-CONDUCT.) When Peltier was placed on trial in North Dakota, most of

U. S. government on Afghanistan, the Olympics and Iran. Also to be considered is that 70% of Canada's energy industry is owned or dominated by the U. S. A.

The person and example of Leonard Peltier is exactly what government wants to imprison or kill. Indian warriors who fight for the sovereignty of their land and people are a direct threat to Canadian and U. S. governments, which are increasingly turning to Indian lands to get the energy resources they no longer have unlimited access to in other parts of the world. One third of the remaining U. S. coal is on Indian land and much of the uranium (used to fuel nuclear reactors and to eventually create plutonium used to build bombs, like the neutron bomb) is on Indian land. The energy conglomerates can create sufficient panic about shortages to allow a free hand in the rip-off on Indian resources.

Navajo miners are being killed as they mine for uranium and many more Indian people on the Navajo reservation or wherever uranium is mined, face lung cancer and other contamination from the highly radioactive wastes left by open uranium pits and tailings.

In our North, alcohol was used to help break Native culture at the start. The process is now continuing, under the fake name of "assimilation" in which land grabs impoverish the old native lifestyle and economy. Social services and treaty payments are withheld from natives who refuse any available work — and, of course, the only available work is uranium mining. The Inuit of Baker Lake and their entire culture and living are threatened by exploration of the uranium multinationals. Both government and the companies have lined up in court against their aboriginal rights, and the record of court decisions favouring such rights is dismal.

It is urgent that the anti-nuke movement take up as its priority, stopping the seizure of uranium from Indian lands in the Southwest and in the Black Hills as well as in Northern Canada where Indian lands are yet undeveloped.

Leonard is now serving two consecutive life terms in a U. S. prison, after a trial which was notable for the suppression of 80% of the defence case, and witnesses testifying to coercion and perjury by the FBI.

We demand a full PUBLIC inquiry into the extradition of Leonard Peltier. This inquiry should and must hear all evidence that Native people wish to present to it. It must also have the power to require that the Canadian government reveal its full role in this case.

Both these articles are courtesy of the Saskatchewan Coalition against Nuclear Development.

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the defence evidence heard in the Iowa acquittal trials was disallowed. Peltier was convicted of "aiding and abetting" in the deaths of the agents and handed two life sentences. No one was charged in the Indian man's death.

THE URANIUM CONNECTION

The uranium connection is that on the day of the shoot-out, the chairman of the "Pine Ridge Tribal Council", Dick Wilson, signed a portion of Lakota Sioux treaty land over to the American authorities. That land is being explored today by companies such as Gulf, Exxon and Union Carbide.

Wilson's tribal council, backed by the U. S. government's Bureau of Indian Affairs (BIA), is in conflict with the traditional Lakota government, embodied in the "Lakota Treaty Council".

"Treaty law dictates that land can only be alienated by referendum with a two-thirds majority. The land transfer has no legal basis whatsoever, and the shoot-out was created as a smokescreen to cover up a land grab", John Graham charged.

In order to understand this charge, it is necessary to understand that the American government has been trying unsuccessfully to obtain a surrender of the Black Hills since Custer found gold there in 1874. Recent cash settlement offers of \$4.5 million in 1974; 17.5 million in 1977; and \$105 million in 1979 have all been turned down by the Lakotas.

Another basis for Graham's charge lies in the fact that Pine Ridge reservation has been used as a military training ground since World War I, and real live Indians are often used as "practice enemies". At the acquittal trials of Robideau and Butler, a number of tribal elders testified that Special Weapons and Tactics (SWAT) teams have done everything from holding them at gunpoint to descending on their homes in helicopters for no apparent cause.

THE SHOOT-OUT

AIM is convinced the 1975 shoot-out was carefully planned. As evidence, they cite the removal of Dick Wilson's family to Nevada two weeks prior to the incident; the addition of at least 40 agents to already substantial FBI forces stationed near the reservation; the assignment of FBI agents to perform an arrest INVOLVING A PAIR OF STOLEN COWBOY BOOTS that would normally have been a BIA police matter; and the curious circumstance that SWAT teams totalling over 100 men were, at the time, practicing maneuvers just over the hill.

The shoot-out lasted about 6 hours. Thousands of rounds of bullets were fired into the cluster of family dwelling which allegedly harboured the "boot thief". Roads into and out of Pine Ridge were blocked, but Edgar Bear Runner was allowed to come in and effect removal of the women and children. Of those who remained in the houses, all but Joe Stuntz managed to escape alive. A massive manhunt followed through the hills and in people's homes, which were searched without warrant. "It was an atmosphere which allowed the FBI to move around at will on the reserve, with weapons and machinery to back them up", Graham explained. "It was also an opportunity to feed fear and hatred in the white communities, and to divert any attention that could have been focused on the land deal."

CANADIAN PATTERN OF VIOLENCE

Violence against Indians in Canada differs only in kind. In some parts of the N. W. T. liquor outlets remain open 24 hours a day, 7 days a week. Elsewhere, cash is destroying self-reliant economies. Helicopters drive away game animals. Traplines are flooded by dams. Men are robbed of their responsibilities, women are sterilized, and children taken to be "schooled" or adopted outright. Traditional lands are seized. Over all of this stands the white man's prisons. Half of their inmates are natives and those who resisted what our history books will call genocide.

It should be noted that Indians hold title to a very substantial portion of the undeveloped resources left in Canada. At this writing, the Association of Metis and Non-Status Indians are demanding their land claims in NorthernSask. be resolved before uranium mining proceeds at Key Lake. But if the past record is any indication, this will not be done. Many of the same multinationals wanting the Lakota's Black Hills are exploring in our North. The Inuit of Baker Lake and their entire culture are threatened by the effects of uranium exploration. Both government and companies have lined up against their aboriginal rights.

A secret RCMP document, leaked to the press in 1975, branded "The Red Power Movement" as the "principal threat to Canadian stability". The "threat" is that violence might occur if thier land claims and native rights are not recognized.

Two questions in this writer's mind are: Why is Canada, in consort with multinationals and the U. S., developing resources rapidly while ignoring Indian rights if this is expected to provoke violence? What other methods of violence does Candda expect to employ when their current genocidal policies no longer suffice?

Crosscurrents: February, 1980. By Linda Elder.



BAD GIRLS

(November 10, 1979, three women from Caughnawaga Indian reserve are charged with first degree murder after the death of a taxi driver from injuries sustained in a beating the month before.)

For most people reading this in the Globe and Mail, society being what it is, they would assume these women would be tried, convicted and put away in prison. Thus satisfied, justice done, the women would never be thought of again.

Christmas 1979 is only a month away as I drive into Kingston intending to interview Indian women inmates about their fears and aspirations as they face yet another Christmas in the Pen. I must confess - my knowledge of penology is only that gained through the sensationalism provided by newspapers, movies, and T. V.

Along the paved, winding streets of Kingston I drive past fences, gates, brick and concrete. But none are so foreboding and grey as those of the PRISON FOR WOMEN. Thoughts to what lay behind them haunt me. I wish I could look through those walls to find out what's going on - before I have to actually go through the gate.

Moments later the iron gate crashes to one side and I enter a hidden world.

During the next two hours with the Native Sisterhood all my images of Prison inmates are challenged and discarded, but not adequately replaced. I know I will have to return. Nothing had turned out as expected. Instead of talking to the inmates through bullet proof glass overlooked by a sinister guard, we sat together leisurely in a warm and comfortable room. The women wore street clothes (was I expecting stripes?) and many had recently had their hair cut and curled by fellow inmates learning to be hairdressers. The meeting was conducted in an orderly, although informal, manner. The AIMS representative and Prison Liaison Officer Kathy Richmond, sat quietly in the background. All the women were friendly, hospitable and receptive to my uninformed questions. They suggest I talk to Andrea because she has been there the longest.

Originally from Caughnawaga reserve, Andrea had been an inmate of the Prison For Women for almost ten years. Nearing 40, she expects to be released soon. Andrea has learned to speak English in prison and is now reading a book she borrowed from the Prison library, Harold Cardinal's, "The Unjust Society". When asked what she thought of the book she said, "There is no justice. The only justice is when you're dead, and I'm not about to die".

Society is concerned about justice and all good citizens abhor crime. That is why society locks up its offenders. But these words: justice, crime, law all take on different meanings when discussed by those usually considered as criminals by society. All the old truths, all my notions of law and order, justice and courts were being questioned.

Later, when I had some time to think about what they said to me, I was able to recall some words that had been written down over 2000 years ago: Plato admitted that justice is usually in "the interest of the

stronger". Anacharsis, another early philosopher said, "The laws are like cobwebs: where the small flies are caught, and the great break through". And Karl Menninger, M. D. said in 1966, "I suspect that all the crimes committed by all the jailed criminals do not equal in total social damage that of the crimes committed against them". It doesn't take a great philosophical mind to realize that there is a truth to these statements - especially if you're Indian.

In the 1970's three times more Indians were sent to prisons than non-Indians, and unless conditions change we are not likely to see a decrease in the number of violent crimes on reserves. Instead many believe there may be an increase in crime as frustration mounts in Indian communities. "It's too late for those who have been institutionalized", said Kathy Richmond, "Prevention is the key and it has to begin on the reserve".

As we enter the 1980's there is little evidence that anyone will seriously address the problems pertaining to Indian people and the law. Indians will likely continue to receive day paroles, holiday passes, early paroles and other privileges and rights disproportionately less than other prisoners.

Society has noble ideals about prison reform. The prisoner should learn to be industrious, sociable, and responsible. It wants to protect the community from a repetition of the offence. But it does not want to take the time to ensure that inmates are adequately prepared to resume life on the outside. In most cases this is a greater injustice than the one we are punishing the inmate for.

Indian women offenders are unlucky on three accounts - they are women, usually poor, and Indian.

For Indian women nearing the end of mandatory (completion of their sentence) there is little help for them to bridge the gap between institutional maintenance and self-maintenance in the social community.

The Elizabeth Fry Society has a halfway house in Toronto which allows women to complete their mandatory on the outside. It has no program, however, for Indian women. "We want a halfway house segregated from non-Indians. We need counsellors who understand where we are coming from", said one inmate.

Poundmaker de-tox centre in Alberta is designed to assist Indian inmates with drug and alcohol problems. But it is only a 30 day program and that is not enough time for the inmates to make the adjustment. It also doesn't help them find jobs or homes afterwards. Most Indian inmates, therefore, have little choice but to complete their mandatory on the inside giving them no time for adjustment to the outside. This can be frightening.

"It's much harder on the outside than it is on the inside", said ex-inmate Bobby Woods who is now working for AIMS as a drug and alcohol counsellor for the inmates. "It isn't easy walking these streets, with no money and no friends. It's very lonely." After ten years in the institution, prison becomes a way of life. "The institution offers a morbid sense of security", said Supervisor of Classification, Owen Rowe. "Food, clothing, housing, and health care are all provided for creating a child-like state of dependency and irresponsibility." That's why after-care and a prerelease program is so important to helping inmates adjust slowly to community living.

Some job training programs are offered at prison to help inmates find work on the outside. The women can learn about hairdressing, office procedures, arts and crafts, sewing and, if they wish, they can complete their high school education. There are some complaints, however, that the training received often does not provide skills necessary to compete in the community job market. "Things are getting better, but compared with prisons for men this place is far behind", said Marilyne, an inmate. "The men have programs that train them for technical trades. There's not much we can do with our trades now-a-days, unless the administration expects us to all get married and become housewives."

Meanwhile the biggest concern of the inmates is summed up in a common expression, "I want to be left to do my own time". Most claim to be loners but some keep active in groups so they know what is going on. Others prefer not to get involved at all and don't care if they get any news. "In prison everything is magnified out of proportion", explained one inmate who prefers 'to do her own time'.

"Sometimes it is worth a celebration just to make it through the day with your sanity intact", said an inmate. "There is much distrust, fear and frustration among the inmates." After three visits I must admit that I have to admire these women for their courage and strength. It must be difficult facing each day of routine boredom with seldom a glimpse at the outside world. Recently at a concert rehearsal, one woman requested the song, "Help Me Make It Through The Night". She said, "How about 'Help Me Make It Through The Day', its not the nights I have trouble with".

Music is very important to the women. During my last visit I spent some time in the gymnasium, after visiting hours, listening to a concert rehearsal. The "Bad Girls" concert had received good reviews following a public performance at Christmas. The reviews were brought to the attention of the Commissioner who requested a special show, which he attended, in January. On February 7th they again performed the concert in order to raise funds in support of handicapped children.

The concert was performed with the combined efforts of Indian, white and Black women inmates. This provided for an interesting variation in music from a Rock Trilogy to Country and Western. "Down In Jamaica" was sung by a Black inmate followed by "Delila" sung in French by Andre, and finally a Cree song written by Alec Twins and sung by his daughter, Joyce Bull an inmate of 9 months, who had recently turned twenty-two.

Before leaving the prison I was taken on a tour by a Metis inmate who aspires to become a photographer when she is released. "I no longer take people, or life, for granted," reflected Kas. "Sometimes I am fortunate to see the top crest of the orange sun as it sets beyond those walls. From these windows I am never able to see the whole sunset."

As an observer who knows little about it, I see prison life as being lonely, frightening and a day to day struggle. I have to admire those very talented women on stage at rehearsal for their sense of humour and brave attempt to overcome the boredom and desperation that predominates their lives. I wouldn't want to go through it and was relieved when I found my way past the maze of corridors and barred iron gates to the outside world. I was just in time to get an unobstructed view of the sun setting on the horizon.

SUDBURY WIVES FIGHT BACK.

(For the people of Sudbury, Ontario, where one out of five workers is employed by International Nickel Company, hatred of Inco is not new. .

Generations of families have worked in its mines, smelters and refineries. Strikes have been long and bitter. In the record breaking strike of September to June this year, wives of striking Inco workers played a major role in winning pensions at 30 years service regardless of age, a long term disability plan, co-operative wage study, and 12 cost of living adjustments in a three year contract.)

The Financial Post called them "kitchen economists", the Toronto Star credited them with major support in holding out against Inco, and Sudbury Steelworkers found new respect for their wives.

This time around, Inco, the largest nickel producer in the capitalist world, could not use the wives of Sudbury's striking Steelworkers to break the eight and a half month strike.

Recalling the bitter memories of an earlier strike, when wives were blamed for sending their husbands back to work, wives of Inco workers formed Wives Supporting the Strike.

"I joined the wives' group because in the 1958 strike the women did not understand the union issues. This time, we educated ourselves about the labour movement. We didn't let Inco use the wives against their husbands", said Yvonne Obonsawin. Married to an Inco pensioner, with a son who works in an Inco refinery, Yvonne toured Ontario and Quebec raising funds to support the 11,700 striking Steelworkers and their families. Throughout the strike, they lived on as little as \$25 per week in vouchers, with an additional \$5 for each dependent.

"At first, the men said the strike was no place for a woman, but when they saw what we could do, they gave us their respect and support", said Linda Obonsawin, Yvonne's daughter-in-law.

Many of the events the Wives sponsored were extensions of work that women have traditionally done in the community, but on an overwhelming scale. They held a Christmas party over two days with toys they'd gathered for 6,500 children, and served a morale boosting bean supper to 5,000 people in 15 halls in Sudbury on Valentine's Day.

A lot more was done:

- *a comic book for children called "What Is A Strike?"
- *family pickets at Inco plant gates
- *dances for teenagers
- *clothing depots for families and babies
- *a chorus to sing labour songs
- *collected funds from workers at their plant gates
- *marched at International Women's Day in Toronto
- *wrote a play called "The People Versus Inco"
- *protested at Inco's shareholders meeting
- *spoke at benefits across the country

The wives, many of whom had no experience with unions or strikes, learned about their new talents working alongside other women.

"At the beginning of the strike, we were all freaked out and scared. We had no information or facts, and were afraid of what the company might do to us", said Arja Lane, who acted as liaison between the wives' group and Local 6500 of the United Steelworkers of America.

"But as the strike went on, we got less scared and as we got more informed about the company, and about our strength, we got angry", said Arja.

The strength showed itself when the wives' group took a public stand against a contract offer recommended by the bargaining committee in early May. The wives' stand stirred controversy within the union, because it was the first time the women took a major step without consulting the union executive. "When the union's on strike, we're on strike too", said one wife. "We work for Inco because we make homes for our working husbands. We've displayed our solidarity throughout this strike, and although we have no vote on the contract, we feel we have the right to take a stand and let Inco know what we think of their offer."

Members rejected the offer a day later, much to the shock of the nickel industry. Its stockpile of nickel near depleted, Inco moved quickly to meet union demands.

The women's stand on that May offer was not the only organizational difficulty they faced. Within the group itself, differences surfaced. Arja explained, "There was a strong tension between women who wanted to act as a ladies' auxilliary to support their husbands, and those who saw the strike as their strike too." One of the group's strengths lay in its ability to create outlets for those different skills and perspectives.

But historically true to Sudbury politics, tensions about communism mounted within the wives' group. "We had to deal with the red-baiting that went on in the group about five months into the strike", Arja said. They brought the problem out on the table and were able to air their differences, understanding that they were all working hard towards common goals.

"I thought it was dealt with very openly and well, and it was squelched. For a bunch of housewives who supposedly don't know anything, we handled a lot of heavy stuff very well."

Their story is now on film. Canadian film maker Martin Duckworth, known for "Temiscaming", about workers at the Tembec paper plant on the Ontario-Quebec border, and for his footage in CBC's documentary "Connections", about the Mafia in Canada, heads a crew filming the Sudbury women throughout and after the strike. It's rare to see the story of women and their working class families. This film depicts their organizations, their conflicts, and their workplaces. It shows how the women contributed to a precedent setting contract in a strike which attracted support throughout and beyond North America.

"Fear of the unknown turned to determination, then to hatred of the company, then to a feeling that we had power to control our lives", said Arja. "This big international company can't intimidate us anymore. We've won."

Recommendations of the
Household Workers' Association

The H.W.A. has been organizing with domestic workers for the past four years. Through our experience, research and contacts with other groups working on similar issues across Canada, it appears that the situation of these workers (99% women) is the same throughout the provinces. Except for Prince Edward Island, they have no legal protection. This results in the following:

- no fixed wages
- no fixed hours
- no overtime pay
- no paid vacation
- no maternity leave
- no workmen's compensation

Furthermore, domestic workers on temporary permits, in addition to having all of the above problems, also have to pay into U.I.C. and Pension Plan funds from which they cannot benefit.

In Quebec, the H.W.A. has been able to obtain the inclusion of domestic workers under the Working Conditions Act. However, this does not totally solve the problem in that:

- A - domestic workers whose main function is to look after a child, an elderly, sick or handicapped person are still excluded from the Act;
- B - the law stipulates that through regulations the government may set working conditions for domestic workers which are different from those of other workers;
- C - the Working Conditions Act does not provide total labour protection (e.g. Workmen's Compensation, etc.).

Given the above, the H.W.A. demands from the government that:

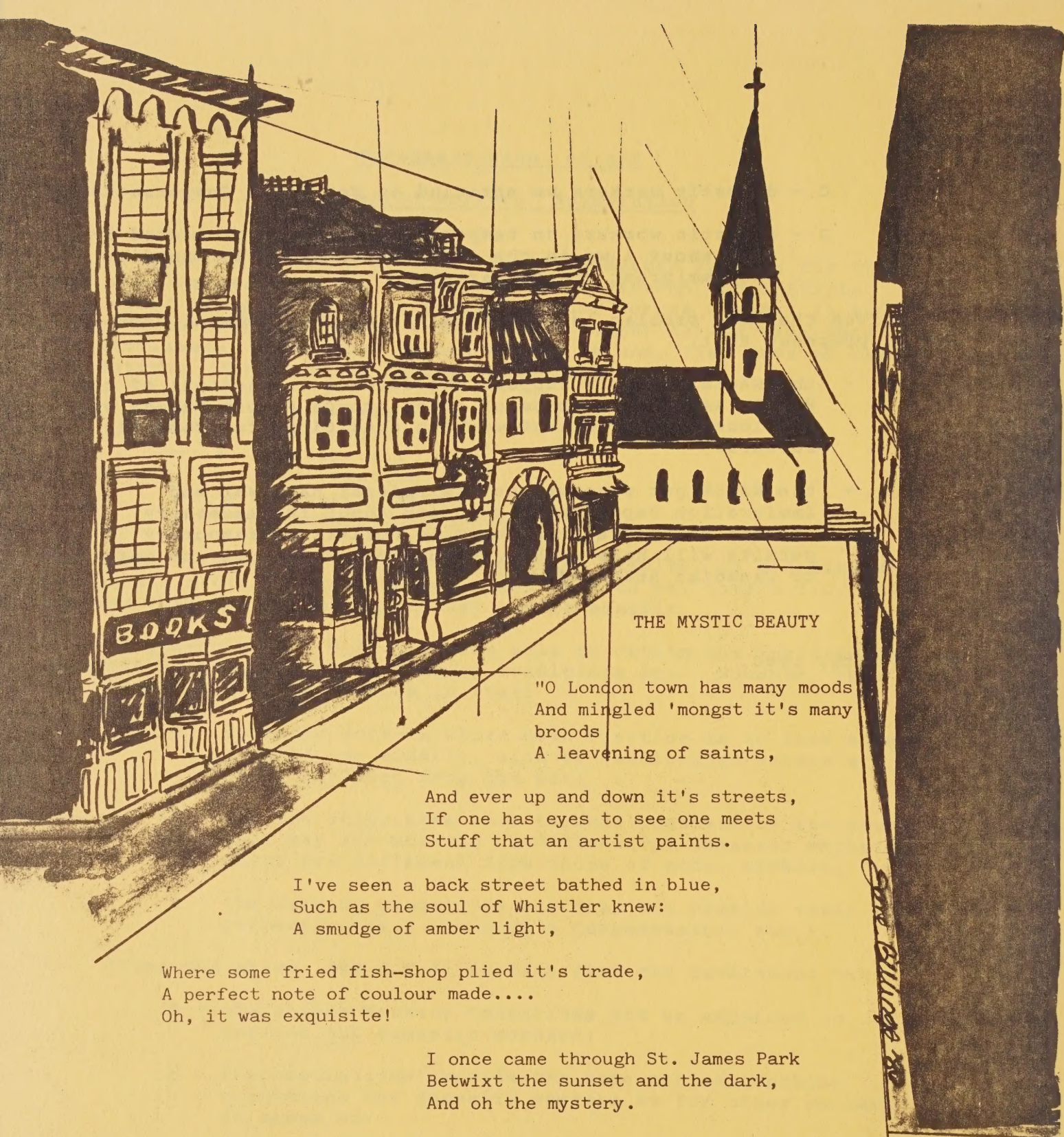
- A - the Quebec Working Conditions Act be expanded to include ALL domestic workers;
- B - the regulations provide the same minimal working conditions for domestic workers as for other workers, in terms of:
 - minimal wage
 - hours and overtime
 - statutory holidays
 - annual paid vacations
 - maternity leave, etc.;

- C - domestic workers be entitled to Workmen's Compensation;
- D - domestic workers on temporary permits be protected by the labour laws in the same manner as their Canadian and immigrant counterparts.

Given that the problem is provincial as well as federal, the H.W.A. proposes that:

- A - the NACSW actively support the demands and actions of the H.W.A. as well as those of other groups across Canada who are lobbying for decent working conditions for domestic workers;
- B - the NACSW put pressure on the Federal Manpower and Immigration Departments to bring about the necessary changes to ensure that domestic workers on temporary permits will have working conditions which are not inferior to Canadian standards.

March 12th, 1980.



THE MYSTIC BEAUTY

"O London town has many moods
And mingled 'mongst it's many
broods
A leavening of saints,

And ever up and down it's streets,
If one has eyes to see one meets
Stuff that an artist paints.

I've seen a back street bathed in blue,
Such as the soul of Whistler knew:
A smudge of amber light,

Where some fried fish-shop plied it's trade,
A perfect note of coulour made....
Oh, it was exquisite!

I once came through St. James Park
Betwixt the sunset and the dark,
And oh the mystery.

Of gray and green and violet!
I would I never might forget
That evening harmony.

I hold it true that God is there
If beauty breaks through anywhere;
And his most blessed feet,

Who once life's roughest roadway trod,
Who came as man to show us God,
Still pass along the street.

SANTA FE MAYHEM IS A LESSON

There are a number of important lessons for Canadians political leaders and prison administrators in the orgy of bloodletting at Santa Fe State Prison.

Canada has had its own share of destructive prison riots - Kingston Penitentiary in 1971 and British Columbia Penitentiary in 1976 among others - but Canada's prison system has been painfully slow to learn the necessary lessons and take remedial measures.

We haven't, of course, experienced anything on the scale of what happened in Santa Fe. But the causes of the New Mexico tragedy are strikingly similar to some of the conditions in our own institutions.

First, in the U. S. - as here - there has been a reluctance to update and expand the prison system. The prison outside Santa Fe has been seriously overcrowded for years. It was so bad that several inmates won federal suits charging that their imprisonment under such conditions constituted 'cruel and unusual punishment'.

The courts agreed, but state officials ignored court orders to house inmates decently.

Second, there is no way a prison system can be run 'on the cheap'.

If the authorities ignore overcrowding, refuse to house men decently or provide the recreational facilities that make prison life barely bearable, they will eventually pay the price in riot and ruin.

As a result of the riot, New Mexico will now have to spend \$30 million to \$40 million to repair the damage done over the weekend.

Third, the absence of conjugal visits means that homosexuality is rampant, inmates are repeatedly raped and rivalries erupt into violence.

If conjugal visits were allowed, the 'sexual temperature' would be lowered and authorities would find it easier to maintain peace and order.

Fourth, the prison system must never cease trying to rehabilitate its prisoners. It must never dismiss them as 'animals' incapable of human feelings or change.

If this faith is lost, prisons become nothing more than warehouses for human bodies. The treatment of inmates by guards becomes callous. Prisoners, fighting to maintain some scrap of self-respect, react with anger and violence.

According to Professor Pedro David, of the University of New Mexico, one of the state's leading criminologists, rehabilitation is treated as a joke at the prison in Santa Fe.

Fifth, almost half of the men and women confined in most North American prisons ought not to be there.

Some should be in mental hospitals. Others should be in community based work programs where they can earn a living for themselves and

their families. Still others should be in half-way houses where their gradual return to society can be monitored.

Finally, political considerations must not be allowed to overwhelm human needs and scientific knowledge in the operation of a prison system.

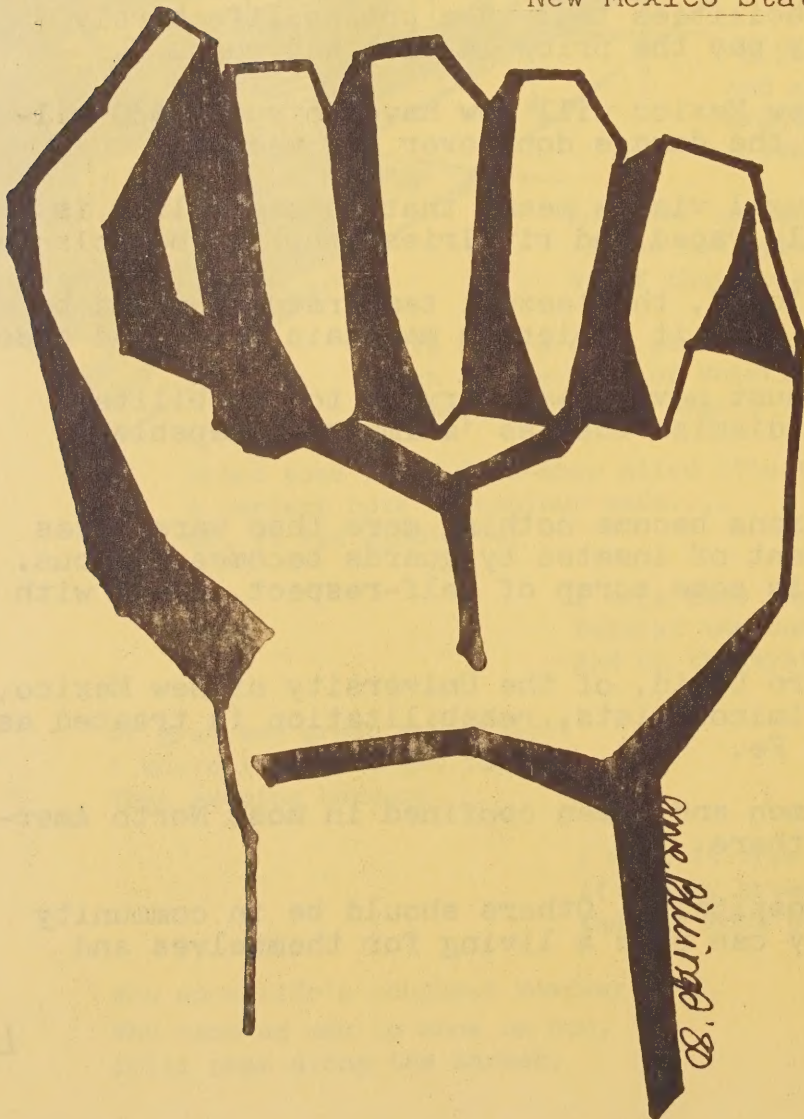
Canadian politicians, like those in New Mexico, know there are few votes to be gained in advocating prison reform or urging the expenditure of government funds to improve prison conditions.

From time to time, a few of them have played to the know-nothing element by accusing prison authorities of 'mollycoddling' prisoners or calling for heavier sentences and severe punishments.

As the horrible events of Santa Fe demonstrate, this is the path to mindless repression of inmates and to consequent counter-violence.

Toronto Star: January 30, 1980.

"Man's inhumanity to man is mind-boggling."
Chief Warder Jerry Griffin
New Mexico State Penitentiary.



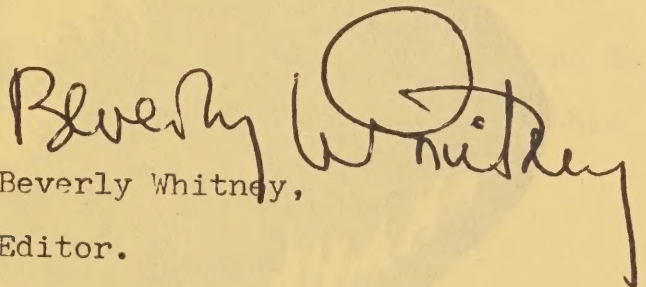
EDITOR'S NOTE:

On February 19, 1980, two of the local women (Lisa Markon and Cathy Jamieson) wrote an open letter to the Editor of the Whig Standard.

Their letter was in criticism of Mr. D. Curtis as the Master of Ceremonies for the "Bad Girls" Concert, performed here at the Prison For Women.

I have since listened to the tape of the concert, and I feel that Mr. Curtis did an admirable job. I definitely did not feel that he was either paternalistic or sexist.

Mr. Curtis also sent us a copy of his letter to Ms. Markon, and I felt that it would be to the reader's advantage to publish both of the letters.


Beverly Whitney,
Editor.



BAD GIRLS??

BENEFIT PERFORMANCE
for
ONGWANADA HOSPITAL
by
PRISON for WOMEN

Thursday, February 7, 1980
7:30 P.M. at
PRISON for WOMEN

40 Sir John A. MacDonald Blvd.
Kingston, Ontario

\$3.00

Jane Brewer '80

MASTER OF CEREMONIES "SEXIST, DEGRADING, CORNY"

Sir: On Thursday, February 7th, we attended a benefit performance of "Bad Girls" at the Prison for Women to raise money for Ognwanada Childrens' Hospital. I understand that \$1,000 was raised.

For us, the evening was marred by the performance as Master of Ceremonies of Mr. Dennis Curtis, (officer in the Solicitor-Generals' office), whose sexist, paternalistic, degrading, corny jokes, and his frequent references to "the girls" made us want to get up and walk out.

His active involvement in the evening interfered with our desire to visit the women at the Prison for Women and learn about them through their show and in their company.

We continue to look forward to visiting our friends in Collins Bay and at the Ten Plus group there; and we expect to see another exciting event at which people forcibly separated from the rest of society indicate a desire to reach out and be part of working toward a more understanding, giving, co-operative community. This event is the Olympiad for Exceptional People organized by and held at Collins Bay the last three summers and which is in the planning stage for this summer.

Signed:

Lisa Markon

Cathy Jamieson

Courtesy of the Whig Standard: February 19th, 1980.



Solliciteur général
Canada

Solicitor General
Canada

Pénitenciers

Penitentiaries

21 February 1980

Votre référence Your file

Notre référence Our file

295-5

Ms. Lisa Markon
59 West Street, #2
Kingston, Ontario

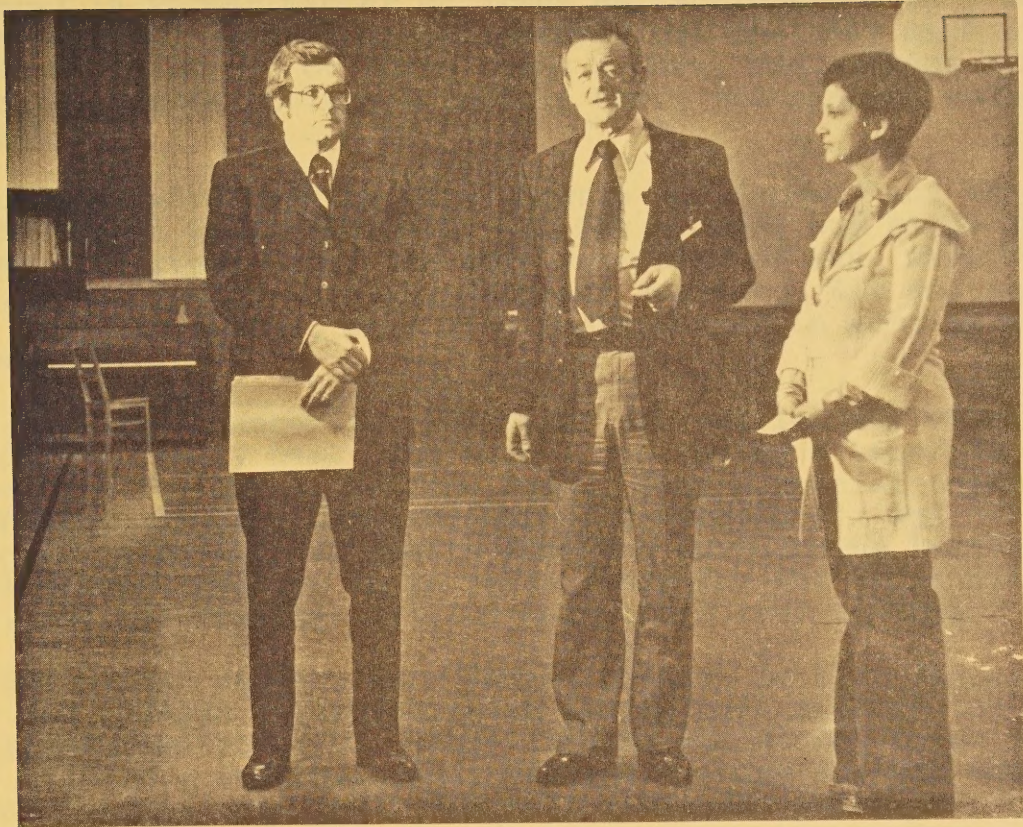
Dear Ms. Markon:

Thank you for your letter of Feb. 13, together with copy of your letter to the Editor of the Whig-Standard.

For your information, I would like to point out the following:

1. The inmates involved in the "Bad Girls" concert asked me to M.C. the show, and subsequently thanked me for the manner in which it was handled.
2. I pointed out to the audience that my function was merely to "fill in" in order to give the cast time to change props, instruments, etc.
3. Since the show was entitled "Bad Girls", I really cannot understand your objection to my references to the "girls."
4. Approximately 350 people attended the show. Your negative reaction represents less than half of one per cent of the total.
5. In any case, the final result, an \$1,100.00 donation to Ongwanada was well worth the effort, and I thank you and Ms. Jamieson for your \$6.00 donation. (I personally sold 32 tickets.)
6. Incidentally, I have been asked by the Chairman of the Organizing Committee to assist in the publicity arrangements for this years Olympiad at Collins Bay.
7. For your information, I am enclosing a copy of a letter from the Warden, Prison for Women, which is self-explanatory.

Dennis Curtis
Regional Manager Communications



"BAD GIRLS"

Inmates at the Prison for Women worked very hard under the direction of Ray Morel (a former member of "True Reflections", a very well-known Sudbury show band) to have these concerts put on. Ray made it to the rehearsals at least two or three times a week, and without him and his co-producers, Joanne Noble and Lucille Carr, the concert would not have been possible.

The costumes were made by Olga, Roscio and Jacqui, and they did a very professional job. Dianna V. and Gay R. were our stage crew. The set design and props, under the able direction of Kas, were done by Rosemary, Jane, Norma, Jocelyn, Judy and Adeline. Kit and Anne, teachers from our school, were also instrumental in getting everything well organized.

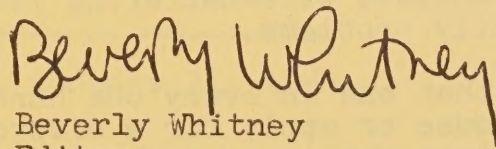
There were four concerts. The first one was for our relatives and friends during Family Day. The second one was as a benefit, and \$260.00 was raised for the Inmate Welfare Fund. Then a special concert was put on for Mr. Yeomans (the Commissioner of Corrections), and Mr. Chinnery, our Director, also invited guests from the surrounding institutions. The final concert was put on to raise funds for the Ongwanada Childrens' Hospital, and all together, \$1,100 was turned over to them.

Our "Bad Girls" dancers were Renee, Connie, Debbie, Janice, Lana, Diane B. and Jocelyn. The following ladies were also on the program, musically and theatrically: Renee, Dianna V., Andre, Diane B., Kas, Edie H., Vikki M., Judy D., Lana, Marlene A., Joy J., and Rose T. Our dancer was Connie. And last, but definitely not least, our chickens were Diane B., Kas, and Edie H.

The creative writing class and art class did an excellent play, written by Kas, and performed by Judy, Jane, Laura, Yuk Chun, Norma, Jocelyn, Kas, Debbie and Kit, Kathy, and Anne, our teachers.

A traditional Cree song was done by Joyce B. and Marie M., assisted by Kas. Our band, "The Bandits", was made up of Joanne Noble (vocals, guitar, and piano), Lucille (vocals and drums), Foster (lead guitar), and Lana (back-up vocals).

All in all, it was a really exceptional concert. All the women who were involved, I feel, became very close to each other in a special way. It absorbed our time, and for a while, we had something to look forward to, and to feel proud of.


Beverly Whitney
Editor.

Lucille C. and Mr. Chinnery presenting cheque to Mr. Seaby of
Diana V. singing: "Killing Me Softly" Ongwanada Hospital

BATTERED WIVES CAN COUNT ON NO ONE, REPORT DISCLOSES.

Approximately half a million Canadian women each year are kicked, punched, beaten, burned, threatened, knifed or shot.

The men who harm them aren't strangers who break into their homes or accost them on dark streets. They are the lovers and husbands with whom the women have spent many years - years of good times as well as bad.

Wife-battering is a fact of life in one in ten households across Canada, according to a comprehensive national report released yesterday by the Canadian Advisory Council on the Status of Women.

As painful as the physical injuries may be, they are often minor in comparison to the shock women receive when they call for help, only to find that their legal and civil rights stop at the threshold of the marital home.

"Most women never dream until they are physically battered that if they need help, the likelihood is that no one will come", said Advisory Council researcher Linda Macleod. "An image of the family perpetuated by our laws and traditions places the family outside the law and reinforces the right of men to beat their wives."

Women who have been battered want immediate physical protection for themselves and their children. They want emotional support from others who know the hopelessness and confusion they feel and they want to be able to put their lives back in order.

But because wife-beating is generally considered to be a private family problem, there are few national or provincial programs to deal with the situation, the report states.

The majority of women who are battered don't even know there are others who share their experience. Isolated with the family home, usually economically dependent and aware that an arrest leading to a fine or jail sentence might just make the situation more desperate, many women realize they have no real alternative but to live with it.

There is a web of silence around middle, and upper-class wife-battering because the wife has more to lose in status, possessions and ego. There has been no national survey to determine the incidence of unreported or untreated cases of wife abuse and even many reported cases aren't captured statistically because police, hospital and social statistics don't differentiate wife-battering from other forms of assault, accidents or family problems.

She said that one in every one hundred women will either approach a transition house or apply for a divorce because she is battered, and for every known case there are ten hidden cases of wife-battering.

Wife-battering occurs in private places - most often the family kitchen or master bedroom - and at private times - most often between five p.m. and seven a.m. - away from the prying eyes of neighbours, friends and any potential help for the victim.

Technically, a woman who has been battered has five main legal op-

tions. Under federal law, she may charge her husband with assault or apply for a peace bond or she may divorce him on grounds of physical cruelty. Under provincial law she may apply for an injunction or an ex parte interim order, a short-term order which can be used to keep the violent husband out of the home or order him not to molest his wife.

In fact, according to the report, the legal avenues don't offer enough immediate physical protection for the woman, nor do they take into account her wishes about leaving the marriage or trying to improve it. The charge of assault is not simple because of police reluctance to arrest and because proof of assault is almost impossible to provide when a third party is rarely present. A wife fearing more serious future violence against herself or her children may withdraw her complaint.

By allowing the wife to be persuaded by her husband to withdraw the complaint, rather than protecting her from his threats, the legal system gives official recognition to the powerlessness of the women in the home and to the acceptance of wife-battering as a private matter, the report claims.

It also notes that a peace bond doesn't remove the husband from the house unless the couple is already separated; cruelty as grounds for divorce is unclearly and subjectively defined, allowing for verdicts that attempt to uphold the power of the husband and to preserve the marriage at all costs; injunctions are granted only if the woman applies for a divorce or separation while applying for the injunction, something she may not be ready to do; the ex parte interim order offering immediate short-term protection is a right few women are told about by police lawyers.

Changes in law to provide protection for victims of assault, whether it occurs inside or outside the home, should be accompanied by reforms in other institutions to help promote economic independence of women, the report suggests.

More twenty-four-hour emergency services and refuges are seen as top priority, with back-up support services including expanded child care and educational programs.

A list of all the transition homes offering immediate help to battered women is included with phone numbers at the end of the report. Addresses with each town or city are deliberately kept secret, for the women's safety.

The book, to cost \$2.95, will be available through bookstores or from the Canadian Government Publication Centre, Ottawa, K1A 0S9.

Reprinted from the Globe and Mail, January 24, 1980.
Written by Patricia Bell

WOMMIN FIGHT BACK!

Three wommin have been arrested for defacing a sexist billboard. Two of them will soon go to trial for charges of property destruction. Wommin need to continue the struggle against the huge profiteering made off our bodies. In a group, we have the power to combat violent attacks that are physical, psychological, and economic. Rape is on the increase; yet media and judges say that rape is not a serious crime.

The majority of rapes occur in the home. Only wommin are always subject to being terrorized by physical threats in their own homes and cars. The position of wommin is to live in constant fear; never to leave windows or doors unlocked, to be aware that walking alone on a street at night means that you are "asking for" verbal harassment and possibly rape. The threat of physical violence is present for every wommin every day. But rape is war: WOMMIN FIGHT BACK.

Wommin are prescribed 70% of all tranquilizers. What is it that wommin have to be tranquilized from knowing? Psychologists label angry or assertive wommin as "sick or crazy". The same qualities are, in a man, a sign of mental health. WOMMIN, CONTROL YOUR OWN MINDS.

It is almost impossible to think of wommin apart from our sexuality because our sexuality is an advertising gimmick. Every ad or commercial that sells their product along with a half-dressed wommin uses wommin. Sex is seen as a commodity to be bought (as in prostitution or legal marriage) or taken (as in rape). WOMMIN, CONTROL YOUR OWN BODIES.

Wommin are also the victims of unnecessary surgery (hysterectomies, mastectomies) and cancer-causing birth control pills. Forced childbearing (no abortion for poor wommin) and forced sterilization (mainly used against poor and minority wommin) again point out the attacks on wommin's bodies. Medical and mental abuse separates wommin from positive feelings about their own bodies.

75% of wommin work in low pay clerical or service jobs with little chance for promotion and few health or retirement benefits. Most poor wommin have two jobs, one at low wages and another for free (housework and child rearing). A woman's chances of getting a decent well-paying job are further blocked by business and government refusal to provide daycare. WOMMIN ORGANIZE AGAINST ECONOMIC EXPLOITATION.

Mary Daly calls nuclear power "the rape of the atom". It is also the rape of the earth, of all life that dwells within and upon her. This violence comes from the same source as the violence against wommin that is happening day and night. WE ARE GROWING MORE FIRMLY ROOTED IN OUR COMMITMENT TO DEFEND OUR SISTERS AND OUR SELVES AGAINST ANY FORM OF RAPE THAT MEN INVENT.

Images of physical and sexual violence against wommin are presented to us every day by the mass media -- billboards, magazines and newspapers, films, record album covers, book jackets and advertising slogans. The portrayal of wommin as sexual objects and willing victims is directly related to the steady increase in the number

continued...

Continued...

of violent crimes committed against wommin. WOMMIN, STOP VIOLENCE AGAINST WOMMIN.

You can start today! Call and/or write to:

- Ackerley, 3601 6th Ave. S., Seattle, 98134 (they own a majority of billboards in Seattle), their number: 682-3833.
- Harrah's Club, Box 10, Reno, Nev. 98504 (they nationally distribute offensive advertisement to wommin), phone: 702-786-3232.
- the U&A Theater, 6th & Blanchard, Seattle, 98121 (they are showing the movie WINDOWS which is very oppressive to lesbians), their phone: 206-624-6201.
- Dilettante, 416 B'dway E., Seattle 98102, 329-6463, is using wommin's bodies to sell more chocolate for the valentine's day -- probably true elsewhere;
- OK Tires, 13 & Union St., and Eagle, 1066 H Elis Av. Fountain Valley, Ca. 92708, are both using wommin's bodies to sell tires and its cleaners;

- check your local newspapers for offensive ads, stop buying the papers and tell them why. WRITE LETTER TO THE EDITORS TO LET THE PUBLIC KNOW THAT VIOLENCE AGAINST WOMMIN IS AN IMPORTANT ISSUE.

- our TRIAL DATE IS MARCH 11th at 2:30 pm, in the Public Safety Building, rm 700 at 3rd and James, Seattle. Show your support and solidarity by packing the courtroom. Also write to Judge S. Schaefer and prosecutor Mary Brennan, expressing your position on the subject and DEMAND THAT CHARGES AGAINST US BE DROPPED.

Address for judge and prosecutor:
610 3rd Ave.
Seattle, WA 98104

Seattle Times
P.O. Box 70
Seattle, WA 98111

Seattle P.I.
521 Wall Street
Seattle, WA 98122

For more information call: 325-2643 or 323-1157





I turned and saw you sleeping soundly in the pale moon-
light,
Longing to reach out and touch you.
To relive the wonderful togetherness that we had shared
so many times before,
You awoke and reached towards me,
Gathering me into your arms.
Making me feel the warmth and security of them,
Lying next to you.

The sensation building to a passionate height,
Giving way to total content.
Suddenly I awake to the stillness of the night,
Recalling my dream.

The cold confines of my cell bring all reality rushing
back to me,
The echos of the night haunt me.
Making me realize that once again my dreams have played
a cruel joke on me,
Slowly I fall back to slumber.
With thoughts of you.

G. Chaboyer
Oakalla Slammer
July 25th, 1979

MUSIC FESTIVAL SOAPBOX

I have just returned from my fourth Michigan Womyn's Music Festival - and am still going through the "re-entry" phase. As usual, the Festival made a deep emotional impact on me. I am always astounded, as I walk about the campgrounds, to see so many thousands of women from so many far-off places. It must fulfill a deep need for them, as it does for me.

However, I do have one concern that I want to express, and I am sure other women have the same concern. Over the past four years, I have seen the Festival become increasingly political. I feel that many of the performers have a very legitimate reason for their anger, frustration, rage, whatever, and a need to express those feelings through their music. The Festival provides a place for them to do this. But have we at the same time lost sight of the fact that this is a MUSIC festival—not a political rally? What ever happened to good old MUSIC—foot-tapping, sing-a-long, listenable MUSIC? Whatever happened to HUMOR? The women's movement has been accused, not without cause, of lacking a sense of humor. There was not much of it in evidence at the Festival. Again, I acknowledge the legitimacy of their concerns. But please, give us some time for singing and being happy together, to rejoice in our feelings as women, for women.

I know that next year I will again be irresistably drawn to the Festival. I hope it will be less "heavy" - a happier time.

The Lesbian Connection: November, 1979.
By Alpena, MI.

LESBIANS BARRED FROM U. S.

At least 50 women were refused entry into the U. S. from Canada during the weekend of the Michigan Womyn's Music Festival, August 22 - 24. At Port Huron, MI especially, Immigration and Naturalization Service officials turned back women believed to be lesbians or who were suspected of going to the festival. Later, the INS officers said that they had not yet officially received word of an August 10th Policy directive concerning admission of "suspected homosexuals". Under the new policy, lesbians and gay men are "paroled" into the country, and could be subjected to an examination to "determine homosexuality" if INS lawyers ever develop a standard test. Previously, homosexuality had been determined by medical examination, but after protests from the Public Health Service stating that no valid medical examination could possibly determine sexual orientation, INS dropped those exams. INS is currently searching for a substitute procedure. The initial response from the INS to charges of policy violation was, "It was just a piece of paper that got mislaid and we can't get excited every time that happens".

While most women were not officially turned back, the majority "withdrew" their application for entry after official intimidation. In some cases, women's passports were stamped "sexual deviate", a label they must now carry into every country they visit. Women were asked such questions as: When was the last time you slept with a man? Do you have negative feelings about homosexuality? Why not? How can you tell me you are not a homosexual? Why are you travelling with other women? Do you have a purse? Do you ever carry a purse? Your friend (detained and interviewed separately) tells me all the women in this vehicle are lesbians. . . You must be lying to me about that. . . Your friend has already informed us that you are a lesbian. . . What do you have to say to that?

Incidents were also reported of mothers who were separated from their children; prescription medicines confiscated; baggage searched for festival literature; etc.

Out-going INS Commissioner Leonard Castillo has ordered an investigation into his agency's direct violation of this new policy.

The Lesbian Connection: November, 1979.
By Cynthia, with info from press releases and The Blade.

REVIEW

LINDA SHEAR IN CONCERT

In June Linda Shear gave a concert in Lansing, MI, in connection with the Statewide Lesbian Political Action Conference. The concert was one of the most genuine and exciting political actions that took place that weekend.

Linda is one of a handful of lesbian performers who is writing specifically for and about lesbians without bowing in the direction of the straight world for sympathy or approval. She is, as far as it know, the only performer who requests that only lesbians attend her concerts, a decision which has let her in for a good deal of criticism from various women. She explains that the creation of such lesbian boundaries can make us increasingly visible, increasingly able to belong in the world and carry our boundaries still further. In addition, she points out that very little feminist outreach has been directed toward non-feminist lesbians, and sees lesbian-only concerts as one way of making them specifically welcome. (Obviously, it is each woman's decision whether or not to accept the label "lesbian"—which, with all its inadequacies, is still the only word we have for any voluntary relationship between women.)

Because of this commitment—because she knows exactly who her audience is and speaks directly to them—she gives an intense and focused

concert. Even in women's music one cannot always be sure of hearing clear and accurate lyrics; some performers (and audiences) seem content with vague, agreeable images that say nothing in particular about women's experience and somehow seem not to have any bones. But Linda Shear thinks about her lyrics and explains them with authority. Combined with her powerful deep voice and the stunning conviction of her phrasing, her songs compel the audience's attention. Even in an overheated and unventilated room, she had everyone spellbound.

Tryna Hope, Linda's lover, translated the concert into American Sign Language (with great energy and humor) and told her Well Story, a myth about the origin of patriarchy. Largely because of one detail (her presentation of the first men as a different species or a mutation), the Well Story has been a subject of controversy. The gullibility of most of the women in the story feels more problematic to me, but the dismissal of men as mutants always seems to evoke two violent reactions from most lesbians: an exaggerated defense of men ("they're not the enemy; what do you want to do, exterminate them?") and an intolerable smugness ("we don't relate to men, therefore we're free of contamination."). Both these attitudes dodge the real issue, the constant, crippling presence of woman-hating and male violence in our lives—a presence so complicated and pervasive that living apart from men only begins to challenge it. It's unfortunate that Tryna's story is so often judged only in terms of what she says about men; her main message is that lesbians have often been isolated to the point of madness by this society, and that women need the love and respect of other women. But the warmth of her storytelling conveys her meaning more than any plot-summary can.

Songs that particularly struck me were: "Barbara", written for a friend of Linda's from her days in the bar scene (she talked about her coming-out eleven years ago, when the bars were the only place one could meet other lesbians—long before lesbianism and feminism were considered synonymous except by nervous men); "Remember", written for Linda by Michelle Brody, one of the finest lesbian songwriters around—her images are clear, down-to-earth, and extremely moving; "Taking You", in which Linda plays on the word night/mare to mean the mare we ride on in dreams to visit our friends; "Affirmation", a celebration of lesbians' collective power—I didn't understand the image of "turning this river around" (i.e. why?), but the idea of changing the past has interested me tremendously for a long time, and I wonder if this could be extended into some sort of linkup of coinherence with the witches and other victims of gynocide whom we cannot reach in any other way.

For those of us who believe in the transformative potential of lesbianism, not only as an emotional bond between lovers but as a way of illuminating all interconnections between women, Linda Shear's music is an example and a yardstick to measure our own work against.

Linda's album, Linda Shear: A Lesbian Portrait, is available to lesbians for only \$6.60 from Old Lady Blue Jeans, P. O. Box 515, Dept. MG, Northampton, MA 01060.

The Lesbian Connection: November, 1979.
By Catherine Madsen, East Lansing, MI.

THE SPARKLE HELD HER GLORY

I have danced the skies on top a million springs
Tied to you in endless dreams
In promises that never made reality
Sometimes far and sometimes close to insanity
But always lost it seems to you and me.

I reached down to hold the rising warmth
I almost seemed to touch its centre-piece
That shines up here to us
Sparklin' up to you its reflections
That I see its diamonds in your eyes
Of something cutting in between us
That I tried to give with love in its glory.

I tried to give to you that promised light
Among so many other things that I promised
But never realized that it could not be done.

And it seems I always lost my senses to time
Or misplaced its senses with false hopes
Of what might have been yet never really was.

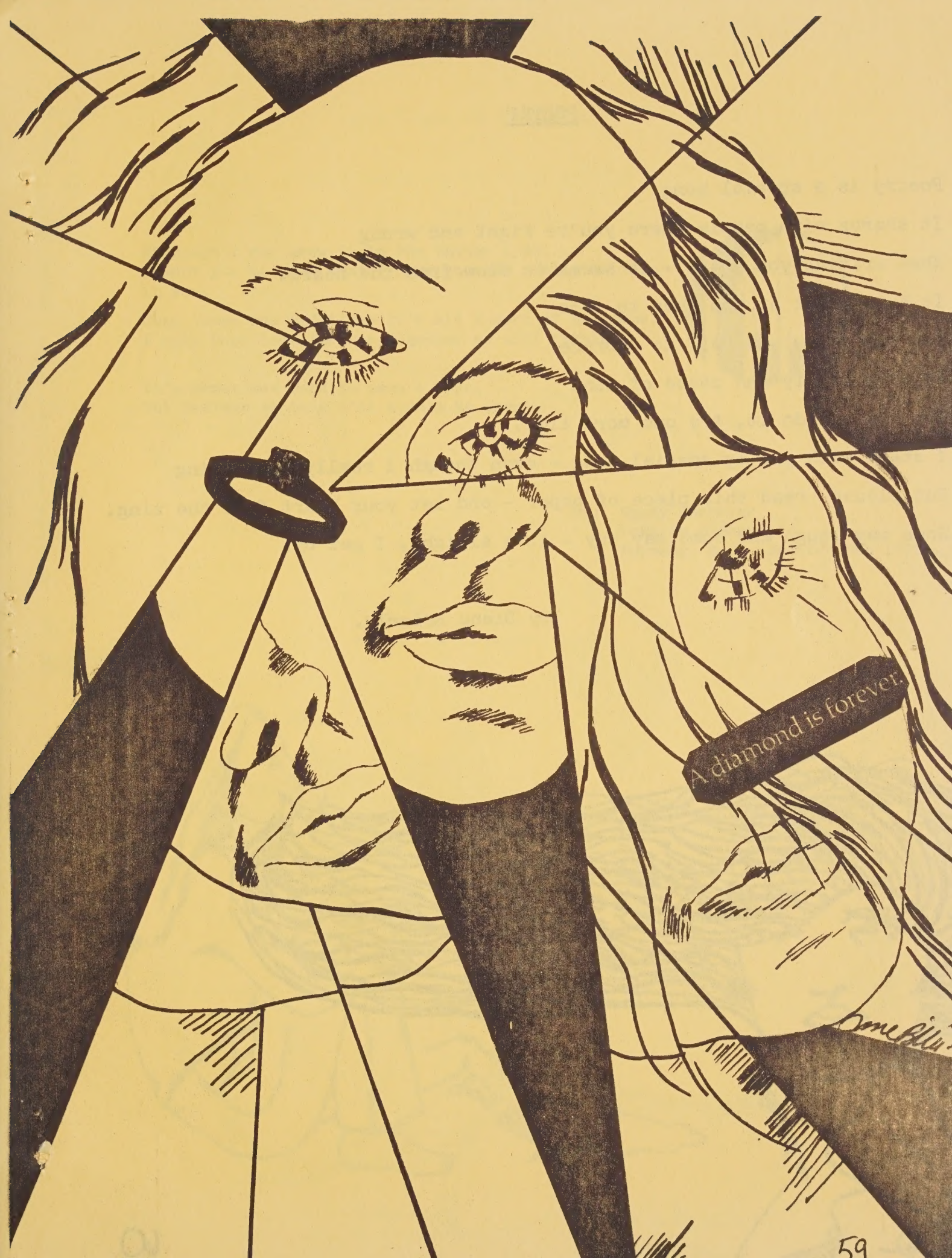
I may have dreamt too big for such a foolish me
But dreams are in honest error, but my love was real
It did not lie, it just got carried away
In those feelings we shared in precious moments
I wanted something to give in my wildness ways to impress you.

Your memory may have lost me along the way
But really had not left me for that sparklin' light
That would have you runnin' back in a moment of darkness
To these arms held out waiting just for you
Cause those lights down there will always shine in your eyes
But my love will always hold you and call you when you go astray.

And upon your tiny finger held out to me
I will place a sparklin' wedding dream
With a centre-piece of lovely light reflecting our life forever.

by:

Miako S. Likakur
Walla Walla Pen
Washington



A diamond is forever.

POETRY

Poetry is a special song
It shares with people where you're right and wrong
When writing you start - it seems to flow from the heart.
It hits right at you face to face
You can allow yourself to embrace
All its beauty and peace of mind
You can all do it, try one more time.
I share with you my special song - even though I really can't sing
But please, read this piece of paper - and let your heart feel the zing.
Some may laugh and some may cry - it's alright, I get by.

By Diane Brierly.



Although I may show it in the things I do,
I want you to know that I love you and really believe
in you.

Good times and bad times it's all a part of the game,
I only hope that forever together we will remain.

It's sometimes hard to show I care,
But believe me baby I'll always be there.



By: Gypsy Chaboyer
Oakalla Slammer
Burnaby, B.C. Janvier 9th 1979





THE WOMAN OF MY DREAM

The woman of my dreams is soft and gentle
she is understanding of other people's feelings
She knows when to cuddle me like a child
She is known as a woman nothing else
She doesn't try to ever act as a Macko person
She's beside me in sickness and health
She trYs to live up to her promises
She'll love a child like a kitten
a horse like a baby who is helpless
This woman is never expected to do the unusual
This woman belives in these little words
LOVE, HOPE AND CHARITY
This woman is my woman in realty
I am her man in time of need
We laugh and cry together
We sing and dance together
What else could you ask of a woman
I say no more because our relationship
is a understanding of mutual tårms
a relationship of Love and Caring
This woman is mine till death do us part
This woman is my LIFE and HOPE
This is what a woman is

Billy Jo Kidd

LET ME BE ME

I can't ever be just me:
You taught me to be free with love,
But you never taught me to handle being shit on.
When I used to look at you before, I used to see
Something very beautiful,
But now, when I see that look in your eyes
You just seem to make me cry.
So laugh, every one of you,
But in the end
We all know
Who shall pay the due!
I seem to have hurt every one of you, and I'm sorry
But this was all overdue.
If I knew none of you realized what life and love
Was all about
I would never have tried to let you all know
What I'm all about.
Because that is me!!!
My deepest insides.
Please, will someone tell me what I'm doing wrong;
All I try to do is sing you all my favorite song.
You say you love - Oh!, but only yourself.
You wallow in the world of pity;
You travel from city to city;
You care, for one split second - for the girl you
Slept with the night before.
You got a big smile when you walk out the door;
Its right on to be so free - but to hurt, it shouldn't be.
The lights are off - you turn them on - only to share your favorite song.
It doesn't matter if they care - for a moment, it was a dare.
From your heart you say we can all take part;
To me, you're really far out - but you always leave with my doubt.

By: Diane Brierly

PEGASUS

It was a clear, bright morning in the middle of the Amazon jungle. The sun burst forth in a cloudless sky. It's golden rays penetrated the heart of a gorgeous water lily, transforming it into a bright, crimson red. The flower had been awaiting this unique and spectacular moment, when she could break free from her bond of secrecy and open up her heart to the ultimate secret she'd been withholding for eons.

She slowly, gently and deliberately opened her petals; this was extremely hard to do for they were like a fist clenched in protective anger and frustration. One that, when relieved of tension and hurt, gradually expands into an extended, welcome hand which radiates warmth and friendship. It seemed that she was rather reluctant to divulge her long kept secret.

As her petals opened, they revealed a tiny, delicate dewdrop. It glistened like a diamond when the sun's rays hit it's surface.

Then, a beam of sunlight, feeling a bit braver than his brothers, pierced the heart of the flower, hitting the dewdrop. It slowly expanded and finally, after reaching maturity, burst open, revealing a very miniscule being.

This being would become the most delicate, yet complicated creature that had ever been created. It was a miniature horse, but no horse of this kind had ever inhabited this planet. He was as white as a snow flake, as pure as a proverbial virgin and as soft and fragile as a cloud. His coat shone like the North star, and he was as majestic as Zeus himself.

From the center of his forehead protruded a tiny horn, and from his back two tiny wings protruded. They were as beautiful as those of a dove, yet as powerful as those of an eagle. Neighing, he lifted his noble head skyward. . .time stood still.

The creatures of the everglade stood in awe at what was taking place, they too had patiently awaited this majestic moment. They revelled in the sight taking place before their eyes. The creature started to grow, then he grew and grew until the lily pad could no longer hold his weight. He tentatively began moving his wings, and finally, gathering up confidence, nodding to the flower, he flew towards the heavens.

The flower sighed. . .having accomplished the most sacred mission ever confided to this mortal planet, smiled inwardly, closed her petals and drew her last breath.

The animals of the everglade, from the mighty lion to the tiny mole; all bowed their heads in respect.

And thus, my friends, was the birth of Pegasus.

By: Judy Dupuis

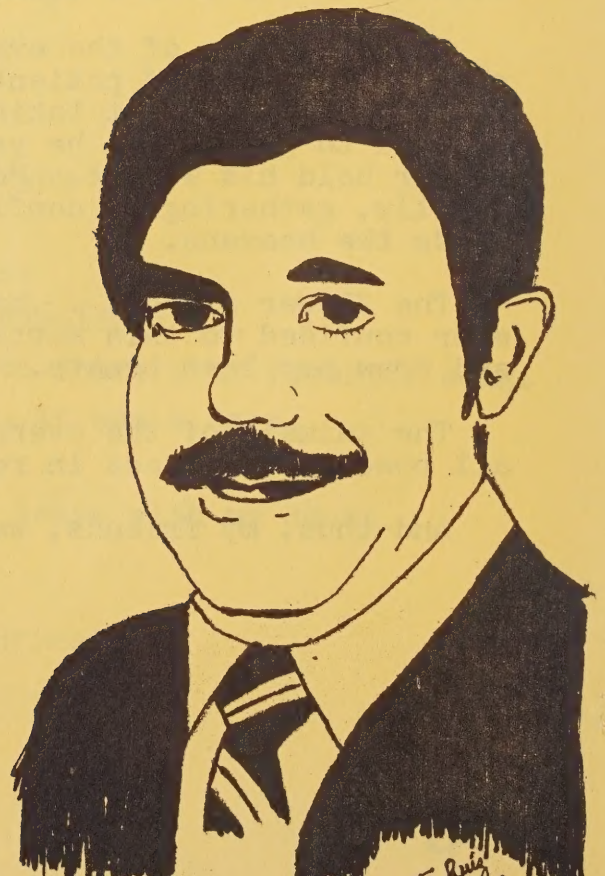
I AM

I am who gave you the first kiss
in a summer night;
I am who believed in your promises
and caresses for a long time;
I am who now return to you
Like a ghost of the past
to ask you what happened,
what happened to you
and what did you do
with the love I gave to you?

Tell me it isn't true
that all is over
tell me even though a lie
but please tell it to me
I know that never again
I can love intensely
Like today I love you
I know someday
in the emptiness of my hours
your memory will light me.

I am always yours
and I will be for ever
because the love we give
it can't be reclaimed
I know someday you
will understand
that nobody ever
will love you as I do

Ivette Ruiz



Si Supieras

Si supieras que te quiero
y no se como expresarlo
y tendras que adivinarlo
cuando digo que te quiero

Si supieras que recuerdo
cada instante tus palabras
cuando al oido me hablabas
cosas que oir ya no puedo

Si supieras alma mia
que por ti estoy yo sufriendo
no podrias comprenderlo
pues tu ni lo presentias

Si supieras como extraño
casa noche tus caricias
tu mirada, tu sonrisa,
La locura de tus besos

Si supieras cuanto lloro
cuando se que estas con ella
que por morir que no diera
de tal manera teodoro

Ivette Ruiz

HOROSCOPE

AQUARIUS

Jan.20-Feb. 18

You have an inventive mind, and are inclined to be progressive. You lie a great deal. On the other hand, you are inclined to be careless & impractical, causing you to make the same mistake over and over. People think you are stupid.

PISCES

Feb.19-Mar. 20

You have a vivid imagination and often think you are being followed by the CIA or FBI. You have minor influence over your associates, & people resent you for your flaunting it at your peers. You lack confidence, and are generally a coward. Pisces people do horrible things to small animals.

ARIES

Mar.21-Apr.19

You are the pioneer type, and hold most people in contempt. You are quick tempered, impatient and scornful of advice. You are not very nice.

TAURUS

Apr. 20 May. 20

You are practical & persistent. You have a dogged determination & work like hell. Most people think you are stubborn and bull-headed. You are a communist.

GEMINI

May. 21-June. 20

You are quick & an intelligent thinker. People like you because you are bi-sexual. However; you are inclined to expect too much for too little. This means you are cheap. Geminis are known for committing incest.

CANCER

June.21-July.22

You are sympathetic & understanding to other people's problems. They think you are a sucker. You are always putting things off. That's why you'll never make anything of yourself. Most welfare recipients are cancer people.

LEO

July.23-Aug. 22

You consider yourself a born leader. Others think you are shy. Most Leo people are bullies. You are vain, dislike criticism. Your arrogance is disgusting, Leo people are known thieves.

VIRGO

Aug. 23-Sep. 22

You are the logical type & hate disorder. This nitpicking is sickening to your friends. You are cold and unemotional, sometimes fall asleep while making love. Virgos make good bus drivers.

LIBRA

Sep. 23-Oct. 22

You are the artistic type & have a difficult time with ability. If you are a man you are more than likely a queer. Chances for employment & monetary gain are excellent. Most Libra women are prostitutes. All Libras die of venereal disease.

SCORPIO

Oct. 23- Nov. 21

You are shrewd in business & cannot be trusted. You will achieve the pinnacle of success because of your lack of ethics. Most Scorpio people are murdered.

SAGITTARIUS

Nov. 22-Dec. 21

You are optimistic & enthusiastic. You have a reckless tendency to rely on luck, since you lack talent. Most Sagittarians are drunks or dope fiends. People laugh at you a great deal.

CAPRICORN

Dec. 22-Jan. 19

You are conservative & afraid of taking risks. You don't do much of anything and are lazy. There has never been a Capricorn of any importance. Capricorns should avoid standing still too long, as they have a tendency to take root and become trees.

DETERIORATA

Go placidly amid the noise and waste, and remember what comfort there may be in owning a piece thereof. Avoid quiet and passive persons unless you are in need of sleep. Rotate your tires.

Speak glowingly of those greater than yourself, even though they be turkeys: know what to kiss, and when. Consider that two wrongs never make a right, but that three do. Wherever possible, put people on hold.

Be comforted that in the face of all aridity and disillusionment, and despite the changing fortune of time, there is always a big fortune in computer maintenance. Remember the Pueblo. Strive at all times to bend, fold, spindle and mutilate. Know yourself: if you need help, call the F. B. I.

Exercise caution in your daily affairs, especially with those persons closest to you: that lemon on your left, for instance. Be assured that a walk through the ocean of most souls would scarcely get your feet wet. Fall not in love, therefore: it will stick to your face.

Gracefully surrender the things of youth: birds, clean air, tuna and Taiwan: and let not the sands of time get in your lunch. Hire people with hooks. For a good time, call 606-4311: ask for Ken.

Take heart amid the deepening gloom, that your dog is finally getting enough cheese: and reflect that whatever misfortune may be your lot, it could be worse in Milwaukee. You are a fluke of the universe: you have no right to be here, and whether you can hear it or not, the universe is laughing behind your back.

Therefore, make peace with your god, whatever you conceive him to be: Hairy Thunderer, or Cosmic Muffin. With all its hopes, dreams, promises and urban renewal, the world continues to deteriorate. Give up.



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